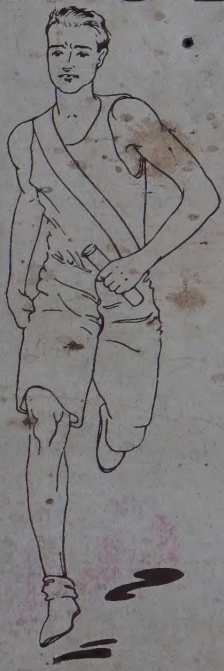
THE CHRISTIAN RACE



Harvey Leigh Smith

Ealon County
Young Mens Christian
Association
1908-9.

THE CHRISTIAN RACE

A COURSE OF TWENTY-FOUR LESSONS FOR STUDENTS' BIBLE CLASSES

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YOUNG MEN'S CHRISTIAN ASSOCIATION

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PREFACE

GENESIS At the request of the International Committee, different parts of this Bible study course were arranged and tested. Twenty classes of students of varying ages and fifteen different teachers were engaged in these laboratory tests. Changes were made as experience suggested, and the revised courses tried. It is now put into print with the expectation that it will prove a suggestive course, opening new lines of thought and provoking such an abundance of constructive criticism as to make an early revision necessary.

STUDENTS The course was designed primarily for high and preparatory school students. It may prove to be especially adapted to the use of those college students who are planning to teach younger students either during their college course or after graduation.

THREE PARTS The course is divided into twenty-four lessons, and each lesson is sub-divided into three distinct parts which are to be taught as a lesson unit, the lessons being arranged in three divisions or periods as follows:

FIRST PERIOD

Part I. A Series of Word Paintings of "The Master Runner"

There are two incidents in the Life of Christ to be discussed each lesson hour. Spend from ten to fifteen minutes on each. Examine the students' preliminary work and criticise their harmony and original version of each incident. Note carefully the "Suggestions" printed in the Teachers' Section, page 15. When the half hour is over, stop. There is no necessary connection between Part I of the lesson and Parts II and III. Part I meets the first object of teaching, namely:

"The Communication of Knowledge"

SECOND PERIOD

Part II. Qualifications and Characteristics of the Successful Runner

There will have been no preliminary work on this part of the course by the student. The teacher should be prepared to give a five minute talk on the subject, the student

listening attentively in order to get the facts that should enable him to answer the three questions of his printed "Quiz." He will also take general notes for his completed book. Part II meets the second object of teaching, namely:

"The Development of Character"

THIRD PERIOD

Part III. Biographical Sketches of Men Who Have Accomplished Something in the World

The student is not required to do any preliminary reading on this part. The teacher gives a brief three-minute sketch of the Runner and applies the lesson. The student will feel it necessary to listen attentively to every word so that he may write up a set of connected notes and also answer the questions in his Part III "Quiz." This part of the lesson is designed to meet the third object of teaching, namely:

"Stimulating the Activity of the Student"

UNCONVENTIONAL This three-part course of study is unconventional and it may be difficult to secure a bird's-eye view of the intention of the author by simply reading this preface. We strongly advise the critic to refrain from passing either a favorable or an unfavorable judgment on the course until he shall have read each of the "Suggestions" in the three parts of the Teachers' Section and the "Introductory Notes" in the three parts of the Students' Section.

THE STUDENT In this course of study it is the "student" and not the Bible which is the main thing. The supreme aim of the series of lessons is to secure the intelligent devotion of the members of the study club to the Master-Runner, Christ. Simply to bring an individual to the point of "Decision" and then leave him at the "Mark" would be decidedly wrong. Each student in a class is at a different stage of development. Some are ready to line up; others have been on the track for some time. Some have certain characteristics developed but lack others that are as truly essential. Every teacher should have on his study table Mr. Edwin F. See's "The Teaching of Bible Classes." It

is almost impossible to spend too much time studying the principles that Mr. See has laid down in Part Four of this remarkable text-book.

APPRECIATION Thanks are due to Mr. A. A. Jameson for his sympathy and help, when the first rough outlines of Part II were tested; to the large number of high school boys who taught the classes when various sections of the course were first tried; to Darrell Hibbard, Carl E. Hine and Julius Krolfifer for their special assistance on copy, and to Mr. Speer's book "Young Men Who Overcame," and other authorities for the material on which many of the lessons of Part III are based.

HARVEY LEIGH SMITH.

SUGGESTIONS TO TEACHERS

A SERIES OF WORD-PAINTINGS OF THE "MASTER-RUNNER"

Suggestions on Part I

Foreword An experience of twenty years in teaching student Bible classes has proven that the average student is absolutely unable to sit down and, in a connected manner, tell the important facts about the Life of Christ. He has learned many unrelated facts, spent years listening to teachers talk about Christ, but if he were shipwrecked on one of the South Sea Islands, he would never be able to reconstruct from memory the complete life of his Master, and make that life live in the hearts of the heathen savages.

Exceptions On Tuxis Island we discovered certain students who had a most amazing faculty for recalling incidents in Christ's life. Their accuracy and chronology were remarkable. From them we learned the secret which has since aided in the planning of Bible courses.

Student's Section The Introductory Notes of the Student's Section explain in detail the author's idea. It should be studied in connection with these

suggestions if the teacher is to gain a true conception of the scope of Part I.

THE PICTURE Each lesson of the course takes up two incidents in Christ's life. Fifteen minutes may be devoted to each. It is absolutely essential that the teacher shall enter class with a vivid "mental picture" of his own of the "word-painting" he wishes to reproduce upon the heart and mind of the student.

If the artist can spend years of preparation and months of actual work on his canvas in order to paint a picture that will live for a few years, the teacher of this course can well afford the preparation and study necessary in order to be able to draw a picture on the heart canvas of the boy that will be lasting.

ENTHUSIASM Do everything possible to inspire each student with enthusiasm. In glowing terms tell him what it means to work out an original harmony. Explain the advantages of re-writing the story in his own language. It is essential that you do the students' work yourself a week in advance of the class so that you may realize what difficulties he may have to over-

come. Your "book," if passed around in class, will be invaluable in supplementing your explanation.

THE START In view of the fact that the course actually demands home work, there is great danger that some students through indifference or lack of comprehension, will get behind the rest of the class at the start. If necessary, use more than one session for preliminary lessons. Some will have to be shown just what to do in detail. Older students can assist in this personal demonstration. Offer inducements (diplomas, seals on diplomas, chance to exhibit, silver cups) to get every member of every class to carry out at least the special home work of Part I.

PEDAGOGICAL Too many of our students have either spiritual indigestion or intellectual nausea from having teachers pour into their wandering mind so-called Biblical knowledge. It is pedagogically correct for you to call into play the original artistic and mechanical capabilities of your students. Do not fail, therefore, at every session to inspect each student's home

work. Professor King advises the man who is up against a strong temptation to say to himself, "Everything is now at stake, I must fight or die." Do the same with the pupil who is not doing his extra work. It may even be necessary for you to provide room and material at the branch for many students who find it difficult to secure a quiet place for study at home.

AVOID DETAIL Every teacher should have forty-eight portfolios or vertical files for his reference notes on the forty-eight incidents. Clippings from the Sunday School Times, loose lessons from old volumes of Peloubet's, and other sources should be drawn upon for illustrations. In time you will obtain the wealth of material that famous Bible teachers use to hold the interest of their classes; but avoid taking up the time of your student with details. It is the picture you must paint, with the idea of introducing the student to the Master Runner. In later courses you may be able to help him fill in details, historical facts and geographical data.

KEPHART The use of Kephart's Chart will aid in making the course more graphic. Small seals alphabetically lettered

might be stuck on the chart in the proper places. Either have the chart mounted under glass and placed on the wall, or have a student with draughting ability make an original "Journey Chart" showing where the "incidents" took place. Start the chart and add to it weekly.

TISSOT. The New York *Tribune* sells a portfolio of one hundred and twenty of Tissot's New Testament pictures for one dollar. Forty-eight appropriate pictures might be properly lettered and hung on the wall.

PERRY The Perry and Brown pictures should be available and the students will be glad to buy these from the teacher. Often the students prefer to make original drawings. One student from Tuxis Island illustrated his own Bible work. Later he won a Yale Art School Scholarship and was given three years' study in Europe.

FORBUSH It would be invaluable if classes would use Dr. Forbush's Stereoscopic Photographs in connection with the forty-eight incidents.

NOTES Suggestive notes are furnished for the second and third parts of the course, but the author destroyed the notes that were to have been printed for Part I in order that each teacher might use his own powers of research and write the story in his own language.

MEMORY But little real good would be accomplished if every student could repeat from memory the forty-eight incidents *unless* with the repetition of each subtitle there flashes through his mind the salient points of the mental picture. In the memory reviews, therefore, insist on a thoughtful and reverent repetition.

PRELIMINARY LESSON. THE CHRISTIAN RACE

FIRST See that each student understands his "Introductory Sheet." Supply each one with necessary materials and syllabus of first lesson of Part I. Pass around the results of your own work, showing exactly how you mounted the references, underneath your artistic "Incident Heading." Secure the agreement of every student to do

the mounting and other work. If necessary interview a few leading spirits and secure their agreement in private before class.

SECOND Familiarize yourself with the students' "Introduction" to Part II and work out some original illustrations to show how real the simile is, that the Christian life is a race. Put the truths that are mentioned in the students' notes into different language and emphasize each point, for otherwise some pupils might fail to grasp the significance of the whole scheme of these twenty-four "characteristics and qualifications."

THIRD Simply mention some of the men whose biographical sketches will be taken up during the season but assure the students that Parts II and III will not necessitate any home work and that the notes that the students take in class will give them all the necessary information unless they voluntarily desire to read more about these men. In that case be ready to wisely direct their biographical reading. Possibly each one might, during the course, re-write the biography of one of two characters as extra work for special credits.

STUDY STUDENTS Ascertain early in the season the attitude that each one of your students holds to the Christian life. If they have never entered, see that under the guidance of the Holy Spirit the step is taken. If they once were registered for the race but have grown indifferent, see that their enthusiasm is rekindled. If their pace is slow or ineffectual inspire them to better speed and see that they do something worth while. If any runner is morbid and too introspective, see that he goes to work for others.

THE QUALIFICATIONS AND CHARACTERISTICS OF SUCCESSFUL RUNNERS

SUGGESTIONS ON PART II

OUTLINE Study carefully the twenty-four topics that compose Part II of this course. These topics are not necessarily related to the scripture references on the "incidents." When half an hour has been spent in drawing two vivid mental pictures on the active brains of your students, drop that subject. All like variety. A change will be welcomed.

INTRODUCTION The students' "Introduction" to the second part will give you an idea of the scope of the lessons. It is the author's belief that it is the teacher's privilege and duty to size up each of his students and develop the good characteristics. Use this part of the course to drive home spiritual truth in an effective manner. Nothing can take the place of parables. You know how effective were the parables of the Master when he wished to teach one inquirer or a small group some great truth. Bunyan's Pilgrim's Progress has influenced countless thousands. Make yourself the author of a Twentieth Century Pilgrim's Progress for younger men. Use the author's notes simply as a means of ascertaining his viewpoint in designing the course, and then write a set of your own for each lesson. Get your students to dig out illustrations. A home-made one may influence an individual's whole career.

FOUR The first four lessons take up the familiar command of the "Starter." If you will engage in real intense prayer for your students—the kind that Mott says is "the act of coming into vital communion

with the great God of the Universe and wielding the *forces* of the prayer Kingdom," some time before you hold your preliminary lesson, it may enable you to become "The Starter" of a number in the Christian Race. The course certainly should enable the teacher to quicken the zeal of every pupil already running.

FIVE The fifth lesson can be taught rightly only by the man who will absorb Drummond's "The Greatest Thing in the World," and then re-read the thirteenth chapter of I Corinthians.

SIX TO EIGHT The next three lessons aim to lay a foundation for true character building. Many a boy's whole life is a failure because he is attempting to rear a spiritual structure on the foundation of a constantly sinning physical body. The "Advantage of a Trained Mind" is obvious, but many fail to realize that the "Will" is as susceptible of training as either the body or the mind.

NINE TO TWENTY-FOUR The next sixteen lessons discuss certain characteristics. These can be made fascinating to the average person and there

are quite a number of books devoted entirely to illustrations that will throw light on each of these characteristics. Prayer, Bible Study, Communion with Christ, and kindred subjects are treated in an unconventional manner it is true, but we believe in such a way as to make them vital elements in a student's life.

TALKS Many teachers of boys' Bible classes have occasion to give special talks at religious meetings. These twenty-four topics are capable of being enlarged upon and they might form the basis for a series of talks of greater length than the teacher has time to deliver in a Bible class.

NOTE: Since Part I is the same for pupil and teacher, it is printed only once and will be found in its place in the students' section of this volume.

PART II

PART II

Lesson One

"Are You Ready?" *or the* Decision to Enter the Race

The Race "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and *let us run with patience* The Race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 1-2.

Quests Men engage in many different "quests" or races. There is the race for wealth, and the race for position, and the race for power. For some men these are but a means to an end. To others they are an end in themselves. History gives us the story of some of these quests or races.

Hillis says, " 'Jason's Fleece' is the story of the quest of gold. Homer's 'Helen' gives us the quest of love. 'Sir Galahad' is out on

the quest of goodness. Job's quest and Paul's quest is the quest for God."

JESUS History has no more wonderful story than the account that we have of the wonderful "Race" that was run by Jesus Christ who, being "The Son of God," was willing to become "The Son of Man," and as such to set us an example of "running" that should stimulate us to enter the "course" at the earliest possible moment.

It is the object of the second part of each lesson to deal with life as a practical problem from the standpoint of one who, though he may be engaged in other quests, will subordinate them to the one supreme quest which is to seek *first* the kingdom of God and His righteousness. If life is a race, and the simile is a magnificent one, it is certain that there must be a decision to enter it, there must be a place where the start is made, there must be rules to govern the running, and there must be systematic training if one is to run well.

DRUMMOND Drummond said, "To become like Christ is the only thing in the world worth caring for; the thing before which every other ambition of men is folly

and all lower ambition is vain. Those only who make this '*Quest*' the supreme desire and passion of their lives can even begin to hope to reach it."

A Christian — Before there can be a decision to enter "The Race" there must be a clear cut understanding as to just what we mean when we speak of *The Christian Life.* In other words, what does it mean to become "A Christian?" What does it mean to "Run the Christian Race?"

His Motive — The great objective of the "Race" that Christ ran was to extend the Kingdom of God. He wanted men who were willing to enter this "Kingdom" and to devote themselves to its extension. The man who will do this, who is willing to enter the race that He ran, to care for the things that He cared for, to love the people He loved, and who is willing to try to enlist others to enter the same race, is a Christian.

Doing *versus* Knowing — Christ declares that the man who wills to do God's will shall know the things that are essential. To be a Christian depends not

on doctrinal knowledge but on our willingness to do those things that we know Christ wants us to do.

THE IDEAL To live the Christian life is to be the more a whole man; to use the body as an instrument for God's service; to devote the powers of the mind to the cause of other men; to apply the resources of the spiritual nature toward uplifting humanity. It is impossible for us to label one compartment of the mind religious and the other secular; to give over the body to license and the soul to "loving one's neighbor."

THE "BOY" Does every boy have to go through life for a certain period as a non-Christian? Must there always be a certain point where he enters the race for the first time? Bushnell said that the true idea of Christian education is that the child should grow up as a Christian and never know himself as being otherwise. Is this the scientific view of the question? While it is true that the Christian life may be a matter of deliberate choice, it also may be that the boy may grow into it through a

process of training and development. In our dealings we may under the proper conditions take it for granted that the boy is a Runner, (i. e. Christian) until by deliberate choice he repudiates the fact.

GROWTH The power "to run" (religious growth) is a development from within rather than something added to the athlete from without as the result of a deliberate act. As George Albert Coe says, however, "The child is to grow up the Christian in a positive sense." Life must be made to mean to him Christian life. The development of the mind should be growth in God-consciousness. If this is to be done there must be in our adult religion a visible and audible reality so that the child finds religion a constant feature of his environment. We do not have to persuade a boy to take a pride in his American birth. So must the boy have a natural, eager, loyal pride in his Christian religion. So must he feel that it is up to him to "run well."

DECISION For the individual, however, who has not been brought into the Christian race in this way, or who, having

been trained, has wandered away into wilful sin, there comes the question, "*Are you ready to enter into the race?*" To this question there must be an absolute and positive decision. No one in the whole world can settle it but the man or boy himself. God will not force the decision. Lowell says,

> Once to every man and nation,
> Comes the moment to decide,
> In the strife of Truth with Falsehood,
> For the good or evil side.

THE TWO ROADS There stand before us today two "courses" on which we may run. One represents placing Christ and humanity first, the other, placing self and ease first. The one means self-sacrifice, the other selfish pleasure. The one may mean poverty, the other wealth. The one may mean obscurity, the other power. The one may mean leaving behind our friends and loved ones, the other sacrificing nothing. Which will we choose? On the first course is Christ, the ideal; the happiness that comes from helping; and the saving of one's soul that comes from losing it. On the other course is self-interest, unhappiness, discontent, the losing of one's life (soul) because one tried to save it. DECIDE.

Lesson Two

"On the Mark" *or the* Loyalty That Acknowledges Christ

The Mark "The Mark" is the place where the runners line up for the race. It is a positive and public announcement that they are going to run when they get "*On the Mark.*"

When the individual comes to the point of Decision and intends to live the Christian life, it is his duty and privilege to get "On the Mark," or in other words to show publicly exactly where he stands. There are several reasons why he should do this:

Loyalty First, loyalty demands that he shall show his allegiance to Jesus Christ.

Pearce tells the following story: "When Frederick the Great, of Prussia, was ridiculing Christ and Christianity before a company of jolly nobles and officers of the army, there was one brave general who remained gloomily silent. It was Joachim von Zietan, one of the bravest and ablest officers present. Rising and shaking his grey head solemnly,

he said to the King: 'Your Majesty knows well in war I have never feared any danger, and everywhere I have boldly risked my life for you and for my country. But there is One above us who is greater than all men. He is my Saviour and Redeemer, who has died for Your Majesty, and has dearly bought us all with His own blood. That Holy One I can never allow to be mocked or insulted, for on Him I repose my faith, my comfort and my hope in life and death. In the power of this faith your brave army has courageously fought and conquered. If Your Majesty undermines this faith, you undermine the welfare of your State. I salute Your Majesty.' "

Frederick looked at the man in admiration and in the presence of the illustrious company, apologized for what he had said. Can you and I show less loyalty?

SAFETY Second, safety demands that we shall line up "On the Mark." Many a person has made a silent and weak decision that he would "run" in the Christian race and later because no one else knew of his decision he would stop running. Safety says, put yourself on record. The courage

that this takes is the same that pulls a man through many a tight place.

LOVE Third, love for Christ and love for men demands the public confession that we are to run. If we really love Christ, we will be proud to own our allegiance. If we love our fellow men we will be glad to take our place "On the Mark" in the hope that others may be led to do likewise.

HOW How is this lining up accomplished? It may be before a bunch of fellows when some necessity arises, as it did in the case of that brave General. It may be in the church, prayer, or class meeting. It may be in a Young People's meeting, or the Christian Association gathering. It may be right here in the Bible class that the courage to get "On the Mark" will manifest itself.

WHEN When is the best time for a man to line up on the mark? The minute the decision is made is the time to line up. It is not only that there is danger and death in delay, but the longer a young man or boy defers lining up, the less

he will be able to accomplish in the great Race.

The example of the Master-Runner should inspire in every one a longing to get into the race at the earliest possible moment, and thus to make good. In some of the biographical sketches that we are to have this season we shall learn of men who have made good, yet who would have been utter failures if they had deferred lining up, because they died young.

VOLUNTEER Pearce tells the story of a young man who wished to enter the army during the Civil War. He said, "Mother, may I volunteer? I argue the matter in four plain ways. First, my country needs me. Second, she calls me. Third, I am able to go. Fourth, I am willing." She was a wise mother and consented to his enlistment, but she said, "I want to see you a Christian. Look at the claims of Christ exactly as you have looked at those of your country and see if those same four simple propositions will not lead you into the service of heaven." On the first Sunday in camp the young soldier decided to face the question. He said to himself: "Does

Jesus want me?" "Does He call me?" "Am I able to serve Him?" "Am I willing?" The first three questions were soon answered with the open Bible. At the last one he hesitated but the matter was so clear that finally he sank on his knees and gave himself to Christ. ON THE MARK.

Lesson Three

"SET," *or the* SYSTEM TO BE FOLLOWED

"SET" Those who have observed men who have lined up on the mark in the great sprinting races have noticed the many different attitudes that men assume when the Starter says "SET." Some men are down on all fours; others have the left arm extended straight in front and the left leg forward; still others have one arm in front and the alternate foot forward. These runners, not only have different ways of getting "Set," but they follow different systems of running. There is the Murphy school, the Sargent school and the Stagg school, and so on indefinitely.

SPIRITUAL ATHLETE

We have seen what it means to answer to the call "ARE YOU READY" and the necessity of an absolute "DECISION" for Jesus Christ.

As men who wish to train as spiritual athletes we have taken our places "ON THE MARK" and thus shown public allegiance to Christ. Now the command comes to "SET." What does it mean when applied to the Christian Race? It means simply this: There are a great many divisions of runners engaged in the great race. They have one ultimate object in view. They all have started from the same mark. But they have different methods of getting "set" and follow different schools of training. There is the Methodist School, the Baptist School, the Congregationalist School. There is the Episcopalian System, the Presbyterian System, the Dutch Reformed, and countless others.

CHURCH

We do not pretend to advise you what Church to train with, but we do urge that you train with one and that you lose not time deciding which. Why is it necessary for a young runner to be a member of a church? There are several reasons.

CHRIST'S EXAMPLE Jesus Christ ran the race that we are running. He was a loyal member of the Church. His Church was a part of the Jewish Church. There were many hypocrites there. Yet He was a member. There were many bad men there. Yet, He was a member. He tried to remedy the wrongs that had grown up. He drove the money changers out. He was loyal to the Church. He developed the new Church within the old. It was some time after His ascension before any Church other than the Jewish Church was organized.

OTHERS' EXAMPLE The second reason for joining the Church is that within it are so many men of the best character. The reasons that induced them to join should have due weight with us. We should be governed by the experience of others.

ORGANIZATION There is a tremendous power in simply being organized. There will be all kinds of dangers ahead on the race course. Many obstacles must be overcome, many temptations conquered, many weaker runners aided. This can best

be done if the runners are organized in Church bodies where there can be regular meetings held, to talk over matters of vital interest to every spiritual athlete; where the strong can encourage the weak; where the indifferent can be aroused; where the soul can be fed.

BRICKMASON Pearce tells the story of the humble brickmason who rose in meeting to tell why he wanted to join the Church. "I used to think," he said, "that I could be as good out of the Church as in it. I felt that I was as moral and upright and had as clean a character as the next man; but one day while walking by a building under construction, I happened to see a new but dirty brick lying in the road, useless and neglected. 'There,' said I to myself, 'you are, Henry Crane; thinking you are as good a brick out of the Church as if you were in it. But you are of no account to anybody, and nobody cares anything for you. You are lying around in everybody's way, and nobody cares to step over you; they will all tread you down into the mud as if you were a stone. If you were built into that wall, as you ought to be, you would amount to

something, and have an honest man's place. Then you would be of some use.' So I made up my mind that I would not be like that brick any longer. That is why I have come out on the Lord's side and joined the Lord's people, that I may be built into the wall and have a place in the building of God."

HILLIS Hillis says that "no man adds to his obligations by joining a Christian Church. No man escapes them by refusing allegiance. The obligation to discipleship is based upon the moral constitution of man." The fact that we are not Church members does not excuse us from our duty to the Christ.

Lesson Four

"GO," *or the* COMMAND OF THE STARTER

"GO" The Runners have been asked the question, "ARE YOU READY?" They have lined up "ON THE MARK;" they have obeyed the command to "SET." Then comes the pistol shot or the final command of the Starter: "Go!"

In the course of a diversified athletic meet, the word "Go" from the Starter may have

meant a different thing to the various groups of runners every time it was uttered. For one group it meant to run the 100 yard dash, to another the 220, to another the 440. To one group of men it may have meant a mile run, to another the five mile, and to the third the twenty-five mile run. In the New York to Paris Race the Starter's "Go" meant to those automobilists a race of almost six months' duration and over 21,000 miles of travel. It meant almost incredible hardship, vast financial outlay, hunger, cold, heat, sleepless nights and constant bodily peril. A quarter of a million people saw the six automobiles start on this race. Only a few thought the cars could reach Paris. The most experienced men in the business were the most skeptical about the possibility of success.

"COME" One of the first words ever spoken by the great Master-Runner to the disciples was "Come." It was another way of saying "Are You Ready?" They were ready. They came and they spent about three years with the Master. During that time he warned them about the hardships of the course. He told them that

they would be persecuted, scourged and crucified. After His resurrection and before His ascension He met eleven of the disciples for a farewell talk. He then said to them: "Go."

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Since then countless thousands have heard the word "Go." Like the athletes and the automobilists lined up at the mark, this word "Go" may mean different things to each man. To all it means to "Run on the Christian course," but to one man it may mean live the Christ life in business, and to another, be a Christian professional man. While the word "Go" may mean to one earnest believer "Go into the heart of heathendom and there preach Christ, to another just as consecrated a believer it means "Go into political life and there demonstrate how a man can run the Christian Race and at the same time wield political power and influence."

False Starts Often a starter holds the line after saying "Set," because he sees that some one is unsteady and

he wants every one to have a fair start.

In the Christian Race it behooves every one to hold himself in readiness and to have a clear conviction as to just what special kind of a race the Master-Runner wants him to run when he gives the command to "Go." If he is young it may be that he is to run the first part of the race as a Christian student. Conditions may be such, on the other hand, that the early part of his Christian course may be run as a Christian business man. Later on come the various decisions that may have to be made as to whether the Master can best be served in the farm or in the factory; in the store or in the bank; in the pulpit or on the press. Whatever the means of livelihood may be, however, that word "Go" means that the dominant note in every man's life, who is running the Christian race, is making the Master's business supreme.

WEALTH It is not riches that have cursed so many men. It is the love of riches. It is not political power that has caused so many men to fall. It is the means used to get that power—the fact that men put self first and Christ second. "Seek ye first the Kingdom of God and His righteous-

ness," and keep this thought uppermost and it may mean that you can serve God as well in the State and Nation as at the forge or in commercial enterprises; as well or better than in the pulpit or in the general secretary's chair. At any rate, "Go."

Lesson Five

The Runner's Friendships, *or* Love the Standard Test

Standard That which is established as a rule or model, or a certain degree of proficiency, is called a "standard." In athletics or in all running events the best "*record*" is the standard by which all competitors measure their ability. When a record is equalled or excelled the spectators applaud. In the New York—Chicago Relay Race, in which some fourteen hundred boys took part, certain men laid out an arbitrary standard or schedule. Whenever it was reported that the boys were beating this standard the papers of the country announced the fact in great headlines.

Love In the Christian Race there is a standard by which every runner may measure his achievement. Men have not al-

ways taken this standard into account. One man gives his body to be burned, but lacking the requisite his sacrifice avails nothing. Another runner claims that he gave all his goods to feed the poor. He too failed to measure up to the standard. Another runner had tremendous faith, another was an orator and swayed vast audiences, another was a great prophet; but when their particular achievements were placed beside the great standard, they shrunk into insignificance. What is this standard test? *It is Love.* If the runner lacks love everything else is useless.

WHAT LOVE IS Over in Galatians we have what is called a list of the *fruits* of the Spirit. In other words the *results* that come from running on the Christian course with the Holy Spirit doing His instructive work in the heart of the runner. These are listed as follows: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Some one has said that our standard of "Love" was embraced in each of the other eight characteristics as follows:

Joy is love exulting.
Peace is love in repose.
Longsuffering is love forbearing.
Gentleness is love in society.
Goodness is love in action.
Faith is love on the battlefield.
Meekness is love at school.

The great Master-Runner said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the chief and first commandment. The second, which is like it, is this: Thou shalt love thy neighbor as if he were thyself."

SIMPLIFIES This simplifies the whole proposition of running. Where the old-time Pharisaic Runner had not only the ten commandments to keep in mind but dozens more that grew out of them, we have a simple rule of the course.

FRIENDS God has ordained that the great records that men make on the Christian course are records that are made by those men who are capable of winning and holding the friendships of other men. How was most of the time spent during the three

years of public, active running by the Master-Runner? He spent it in the company of twelve men; men from the common ordinary walks in life; men that some of us might hesitate to associate with. He did not stoop down and patronize these men. No, He was their actual friend. What did His friendship mean for them? Why, his friendship and love and cordiality so touched and ennobled their lives that they became veritable record breakers on the Christian course.

APPLICATION. Our ability to form warm personal friendships with other men and boys will mean much to us on the course. This friendship cannot be one-sided or perfunctory. Men know when we are sincere. We cannot offer Christ to a man and withhold our friendship. Our fellowship, the cordial handshake, the sympathetic interest in the other fellow's affairs, an invitation for the other man to come into our home, all of these things and much more is embraced in the words FRIENDSHIP and LOVE.

Lesson Six

The Runner's Observation, *or the* Advantage of a Trained Mind

Mental Attitude There used to be a student at Harvard who was a very fast runner. Put him on the track alone and let him run against time and he would make a college record. Put him on the track against an inferior runner and he would lose every time, even when he knew that his opponent was inferior. The other athletes said he lost his heart. The trouble was really mental.

Condition A famous athlete gave this definition of being in condition: "The body must be in a perfectly healthy condition. The mind must be clear and unerring in its judgments, and the will must be absolute master, governing the imagination and feelings and capable of the highest degree of nerve stimuli."

Brains In sprinting, and especially in long distance racing it is brains that count every time. All things being equal, the college student ought to be the best run-

ner. If it is necessary to have a trained mind in ordinary running, it is trebly necessary to have a thoroughly trained mind if the Christian athlete is to make the best possible time on the great course of life.

CHRIST "Let this *mind* be in you, which was also in Christ Jesus," is the advice that Paul, the great spiritual athlete gave to the runners who were connected with the church at Philippi. Let us pause just a moment. What is it that governs everything in the world? Why, you say, "The Mind." Is the mind something that is unalterable? Is it a tool that we are born with and that cannot be sharpened? No. A thousand times, no. We can train the mind. We can control the thoughts. We are the Captain of our ship and the mind is the rudder. Let us stand by the wheel and steer the ship. If we do not do this it is absolutely inevitable that we shall have shipwreck. If we steer but do not steer to the very best advantage we will be a long time reaching our destination.

THOUGHT CONTROL "As a man thinketh in his heart, so is he," is a fact that we must keep sight of. If we

are to have the mind which was also in Christ Jesus we must obey the command that Paul gave when he said, "Bringing into captivity every thought to the obedience of Christ."

As younger men we are rapidly getting away from external authority. Internal authority must, therefore, take its place. We must learn to hold right thoughts and then wrong thoughts will find no room for lodgment.

MENTAL CONTROL The only self-control there is, is mental-control. Probably there is not a Christian athlete that has ever entered this race that has not had trouble controlling his thoughts. Let us say once for all, "A BAD THOUGHT HARMS US"—"A GOOD THOUGHT HELPS US." Unless we realize that thought is eternal, and that the thought of a moment may affect our fate, and that thought must be absolutely controlled, we are not going to make a strong brave manly fight against evil thought.

MUSCLE BED Professor Anderson of Yale has invented what he terms a muscle bed. This bed or platform is ad-

justed as delicately as a pair of scales. A student lies down on the muscle bed so that the centre of gravity of his body is exactly over the center of gravity of the bed. He is asked to solve a problem in arithmetic. Immediately the blood rushes to the brain and the head of the muscle bed sinks with the additional weight. The student next imagines that he is exercising his feet. At once the blood rushes to the feet and the bottom of the bed goes down with the extra weight. Think of a jig and the blood rushes to the lower limbs. We speak of this illustration, so that you will see how thought affects the physical body.

FRATERNITY Years ago in a college fraternity initiation, the victim was asked to lay his head on a block and was told they were about to cut his head off. A towel soaked in ice water was slashed across the neck. The man died. Shock! The thought was too much for him. Thought has healed thousands. If we think that we are going to win out in the race, it will help us to win.

PURITY If we think the impure thought we cannot help having impure emotions. We should force ourselves to

have the pure thought. The colored man looks at the watermelon in the farmer's patch. He cannot help his mouth watering. He can run away, however, and think of something else and thus refrain from stealing. If impure thought comes to us in the early morning hour when the will seems weak, arise at once and do something that will take our attention. If the impure book is fascinating, force ourselves to get even more fascinated with good books. If the bad picture appeals, visit the Art Museum and cultivate a passion, a love for the pure in art. TRAIN THE MIND.

Lesson Seven

THE RUNNER'S RESOLUTION, *or the* NECESSITY OF A TRAINED WILL

RESOLUTION Perhaps "DETERMINATION" would have been a better word to use than "RESOLUTION."

A man is in training for the mile run. There are two methods that he may use. We will suppose that he wishes to eventually run the mile in five minutes, or 300 seconds. First method of training is to run the entire

mile at a moderate rate, say in seven minutes. The next day run it in six minutes and forty-five seconds. The next day cut off ten seconds more. This necessitated a little quicker and longer stride each day. The second method is to run a short distance at the highest rate of speed necessary to do the mile in 300 seconds. Say 1-8 mile in 37 1-2 seconds. The next day run 1-6 mile in 50 seconds, and so on; always keeping the same speed and the same stride, but gradully increasing the distance. Given a good body, with strong heart and lungs, and a clear mind, any average man should make the mile in five minutes, providing he has the *will power.* A man who trained by the seconds method says that after he reached the 3-4 mile daily stunt he always had a fight with his will to force himself to keep running. Every day the old argument would assail him. "What is the use of training?" "You are in bad shape today, better stop now." "Let up or you will ruin yourself." "Wait till to-morrow and you will do it easier." It was only by absolute resolution or determination that he forced himself to do each day's allotted task.

BUXTON If determination is necessary for the physical athlete, is equally important in the race of life. Fowell Buxton, the grandfather of Harry MacInnes, said: "The longer I live the more certain I am that the great difference between men, the feeble and the powerful, the great and the insignificant, is energy and invincible determination—a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world; and no title, no circumstances, no opportunities, will make a two-legged creature a man without it."

JACKSON While a boy Stonewall Jackson determined that he would master every weakness that he had, moral, mental and physical. To harden himself to the weather he went without an overcoat. On account of dyspepsia he lived on stale bread and drank buttermilk and wore a wet shirt next to his body. He made it a rule to go to bed at nine o'clock, and he went on the stroke of the clock. It is no wonder that he was called STONEWALL.

TRAINING The smallest schoolboy knows that the body can be trained. Many realize the mind can be trained. The

fact that the will is capable of training seems to be lost sight of. People think if a boy is born with a strong will it is a very good thing, but that if he is born with a weak will, allowances must always be made for him. This is dangerous ground to take. It is possible to train the will in as scientific a manner as the body is now being trained. Let us look at a few rules on the subject.

FIRST. *Physical Health is the Basis of Will Power.*

With a poor circulation, flabby muscle, fourth class stomach, liver that's on a strike, and lungs that are working improperly, a man is in no condition to exercise a strong indomitable will. The first thing that he must do is to regain his health.

SECOND. *Physical Strength Must Have a Surplus.*

Fair health and just strength enough for the ordinary demands are not enough. There must be a large surplus of physical energy so as to enable the individual to meet unusual conditions.

THIRD. *Appreciative Judgment of What is Involved.*

Some men fight for the mere love of fight-

ing. Others fight when there is a little provocation. Most men will fight when there is a great principle involved or where they have something they value at stake. If we wish to train our will-power we must believe that will-power is an absolutely invaluable asset—something that we must have, or our race is destined to ultimate failure. Let a boy go in the swimming pool to learn to swim. He finds himself sinking. He knows that the instructor will pull him out. He does not make the desperate struggle that he would have made if he were alone and knew that his life was at stake.

FOURTH. *Determination to Avoid the First Failure.*

There are two lies that the devil assails men with. First, that one failure will not count. Second, after a man has failed there is no use trying again. If we would develop will-power we must not allow the exception to occur. We must make the desperate fight against the first yielding. We must concentrate all of our power of opposition at the vulnerable place where the enemy will attack. We must refuse every idea of giving in.

Lesson Eight

The Runner's Health, *or the* Value of a Trained Body

Health It is unnecessary to state before an intelligent class that physical health is necessary to the physical athlete. An unhealthy man might possibly, under certain conditions, win an athletic contest, but continued victory would be necessarily based upon a good degree of bodily health.

Old Idea For years, however, men never realized that bodily health was a very important factor in a spiritual race. To tell a man that it was his *religious* duty to have a strong healthy body would have almost caused a church member expulsion from his church. Today we look at things differently. Here are a few concrete reasons why it is the religious duty of the spiritual athlete to possess a strong, vigorous, healthy body:

First First, because (barring accident) the athlete can *run longer*. History is full of accounts of splendid young men who have just thrown themselves into

active Christian work and because they have totally ignored the laws of health, of exercise and rest, they have died years before they should. This is wrong.

SECOND Second, because (barring the exceptional case) the athlete will *run more efficiently.* We hear a great deal about the strenuous life; perhaps less about the simple life; but it behooves every Christian Runner to see to it that the health of his body enables him to live the *efficient life.* Take the one matter of the social relationships of the earnest Christian who wishes to enlist other men in the service of the Master-Runner. The whole-souled, optimistic, full-blooded man with the hearty hand-shake and sincere smile will win the friendship of another man sooner and easier than the pessimistic nervous man with the clammy grip. The difference is often physical. Optimism is based upon health. Vitality and vigor will do much against vice and weakness.

THIRD Third, bodily health will enable the athlete to run *straighter* and more *consistently.* There is a close relationship between sound muscles and sound morals.

We have already spoken of the intimate relationship between physical control and will power. Let's look after our bodies and make them fit instruments for spiritual record breaking.

THE TEMPLE We must never lose sight of the significance of the figure in the New Testament words: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God? And ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

What did Christ do when he visited the Temple? He cast out the things that defiled it. We must cast out of our temples those things that corrupt, or weaken, or strain our bodies. The alcoholic question, the matter of using tobacco, excessive eating are dangers that assume a new significance when we realize that they may injure the Temple of the Holy Ghost.

A SERVANT While our bodies are called temples, they should also be looked upon as servants. They are to be kept in their places. Look at the fight that

Paul must have had to force from his pen such a thought as: "But I keep under my body and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway."

When a man cannot control his body it is his master. When a man does absolutely make the body his servant his whole life is one of self-mastery.

CHEERFULNESS The healthy man has a much better chance of being cheerful than the sickly, and it is the good cheer that we scatter along the course that invigorates and aids the other runners.

PAY THE BILL Nature is not in a hurry. We may think that we have good health because we are never sick. As Marden says: "Nature seldom presents her bill on the day you violate her laws. She rarely brings in her cancer bill before the victim is forty years old. She does not often annoy a man with his drink bill until he is past his prime, and then presents it in the form of Bright's Disease, fatty degeneration of the heart, drunkard's liver or some similar disease."

A famous physician when dying said: "I leave behind me three physicians greater than myself: *Water, Exercise, Diet.* Call in the services of the first freely, of the second regularly, and of the third moderately. Follow this advice and you may well dispense with my aid. Living, I could do nothing without them, and dying, I shall not be missed if you make friends of these my faithful coadjutors."

Lesson Nine

The Runner's Endurance, *or* Holding Out for the Second Wind

Endurance Probably more boys and men who long to be athletes fail from lack of endurance than from any other one thing. Many an individual buys an expensive outfit, the finest running shoes in the store, the sportiest and most abbreviated clothing, and goes on the track and begins to train. He finds that it means hard work, deprivation, and even physical suffering. His enthusiasm dies out. He quits. He lacks endurance.

QUITTERS On the Christian course it is the same. Under the emotional appeal of the earnest preacher, the boy decides to start in the Christian Race. At first there is enthusiasm and a warm hearted service. Soon discouraging things happen. The situation looks blue. Difficulties arise. Away with the new resolutions. The runner lacks *Endurance.*

THE TEST The "Test" of the runner is the manner in which he will act just before the second wind is scheduled to appear. The man is on the track. Perhaps he has run a half a mile. The heart is beating like a trip hammer. It is with difficulty that enough air is inhaled. The muscles falter. The will power grows weak. The next minute will settle the fate of that runner. He clenches his fist. He grits his teeth. He decides to die if need be, but not give up. All of a sudden there is new life. The heart action, the lung action, the muscular action are unaccountably working in harmony. The phenomenon termed "THE SECOND WIND" has relieved the distress and the runner is now good for a long distance.

APPLICATION After the runner has passed through such an experience a few times, the knowledge that the second wind will come in time is of great value. So in the spiritual life. There comes the moment of great discouragement. It seems as if it would be impossible to hold on a moment longer. There is lacking that close harmony between the man, his God and his duty which there should be. This is the testing time. The devil is at his work. Which will win? Will good or evil triumph? Now is the time for the runner to say, "Give me death or victory. All is at stake. Will I be a quitter or a sticker?" Now is the time for him to pray as never before. The struggle may be more or less drawn out. It may last minutes or months, but finally there comes to the almost exhausted runner the spiritual second wind. It is as refreshing as the physical second wind. Harmony between Man, God and Duty, seems to be restored. It's easier to run now. Be assured, Oh Runner, that this Second Wind is as sure to come to the man who will endure as it is to come to the athlete on the track. It is written:

"There hath no temptation taken you but such as is common to man: but God is faith-

ful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13) And again:

"But he that shall endure unto the end, the same shall be saved." (Matt. 24:13).

ROMAN ARMY Guthry says: "Disheartened by extraordinary dangers and difficulties, a Roman army lost courage and resolved on a retreat. The general reasoned with his soldiers; he appealed to their love of country; to their honor and to their oaths. Much they trusted and admired their noble general, but his appeals were all in vain. They were not to be moved and, carried away as if by a panic, they faced about to retreat. At this point they were facing a mountain pass and had just cleared a gorge where the road ran between great rocks on one side and a foaming river on the other. There was just a foot path broad enough for the steps of one man. As a last resort the General ran and laid his body down on that path, saying: 'If you will retreat, it is over this body you go, trampling me to death beneath your

feet.' The flight was arrested. His soldiers could face the foe but not mangle beneath their feet the body of him who loved them and who had often led them to victory. They wheeled round, resumed their march, facing death themselves rather than to cause the death of the one they loved."

For those who have named the name of Christ and enlisted under his banner to go back to the world; for such as have renounced sin to return to its pleasure involves a greater crime than that of those soldiers. A more touching spectacle bars our return. Jesus, as it were, lays Himself down on our path, nor can any one become a backslider and return to the selfish practices of the world without trampling Him under foot.

Lesson Ten

The Runner's Responsibility, *or the* Cloud of Witnesses

Representation In the great athletic meets of the day the average athlete represents some organization or country. He feels that a responsibility rests upon him to do his best. The great mass of onlookers expects him to exert

every ounce of energy, that he may succeed in every event in which he is entered.

WITNESSES When a man enters the Christian Race he becomes a marked man. The onlookers expect that he will try to do his best. Even the worldly man often feels very sorry when a professed Christian goes wrong.

HEROISM I once read a story of the heroism of some men during the Roman persecution. The edict went forth from the emperor that every soldier in all the army should be submitted to a test as to his loyalty. He must pour forth the libation to the emperor, or die such death as his commander should pass upon him. In the northern part of Gaul there was a Julian legion of 100 men with their centurion. They had become knit together in the dangers and self-sacrifices and hardships of a lonely, arduous, desperate service. The very flower of this band were Christians who, it was known, would not worship the emperor.

THE TEST But the centurion set up the emperor's image and the libation was prepared. One by one the mem-

bers of the band filed up, and either poured the libation, or said: "I am a Christian," and turned off to the left. When the test was over there stood forty men, the very bravest, and the most self-sacrificing, and the most beloved of all that band of men. Sorrowfully the commander sentenced them to death from exposure upon the frozen surface of the lake.

THE SONG As they went forth, a mighty song broke from their lips:

> Forty wrestlers, wrestling for Thee,
> O Christ,
> Claim for Thee the victory and from
> Thee the Crown.

Far out on the ice they knelt down and raised their voices in thanksgiving to Christ who had elected them to die for His honor and glory. The centurion caused a great fire to be built upon the shore and dismissed the guard, while he, their well-beloved friend, strode up and down, keeping guard in the hope that they might repent them of this strange faith which he did not understand, but which made them loyal and true and gentle beyond their comrades. By and by

he saw one dark form separating itself from the rest and come stumbling, creeping up the bank, intent upon saving its life by the sacrifice of its soul, but as the traitor fell down before the image of the emperor, the helmet and shield of the centurion clanged upon the ground and he strode forth and joined himself unto them. Once again the cry went up:

> Forty wrestlers, wrestling for Thee,
> O Christ,
> Claim for Thee the victory, and from
> Thee the Crown.

INFLUENCE Whether we will it or not, there goes out from our life an influence that will affect the lives of others for good or evil. Even if we say we will not run, our influence is affecting the future destinies of other men.

Our love for men, our loyalty to Christ, our very manhood demands that we shall run with patience, with endurance, with confidence and with prayerfulness, the race that is set before us.

Lesson Eleven

The Runner's Optimism, *or the* Cultivation of Cheerfulness

Optimism It is said that the optimist is thankful for the size of the cruller around the hole in the center; but the pessimist complains about the size of the hole. An optimistic spirit is one of the prime requisites for the successful athlete. In any competitive game let one side forge ahead during the first few minutes of play and it has a bracing effect on every member of the team. Why? Simply because it causes each man to feel optimistic about the final result.

Can There is a great truth behind the sentence, "He can who thinks he can." Have a powerful thought, expect to win, and the battle is half fought. Never allow yourself one single moment of pessimistic fear. Affirm and reaffirm. Say "I will, I can." Look at the matter from a cheerful point of view and you will be surprised how difficulties will vanish.

CHEERFULNESS There is every reason in the world for the Christian athlete to be an optimist, for him to regard the prospect with the utmost cheerfulness. He is bound to be a winner if he starts right and keeps running. No matter how expert his running mates may be, their success does not affect his. Religion is a mighty cheerful thing. No fear of dying. No temptation to come to a man but what God is able to make him withstand. The time is coming when we are to be presented faultless before the presence of God. Nothing to worry about because what "can't be cured, must be endured."

NUGGETS Moody used to call certain verses in the Bible "Nuggets of Gold." Look at some of them which refer to cheerfulness:

"A merry heart doeth good like a medicine." Prov. 17:22.

"For the joy of the Lord is your strength." Neh. 8:10.

"He that showeth mercy, with cheerfulness." Rom. 12:8.

"Behold, we count them happy which endure." Jas. 5:11.

The whole atmosphere of the Bible is full of joy and peace and happiness and satisfaction. The runner should feel bound to look on the bright side of everything. It is not only his privilege but his duty. It helps others, too. The whole camp at Tuxis Island was affected the year the five tents and their occupants were named, because each name gave the impression of numbers and good cheer. There was the "Husky Bunch," the "Jolly Crowd," the "Cheerful Gang," the "Happy Push," and the "Merry Team." Even at the Bible Study in the early morning hour, before breakfast, the dullest sleepyhead would have to smile and look cheerful when the "Cheerful Gang" were asked to read their portion of the Runners' Guide.

PHYSICAL It's not only a man's religious duty to be optimistic, but there are physical reasons why cheerfulness is necessary. Marden says, "Laughter begins in the lungs and diaphragm, setting the liver, stomach and other internal organs into a quick, jelly-like vibration, which gives a pleasant sensation and exercise almost equal to horseback riding. The heart beats faster,

sends the blood bounding through the body, increases the respiration and the perspiration; expands the chest, and tends to restore that exquisite poise we call health."

ALABAMA FARMER Then he goes on to tell the story of the Alabama Farmer. "Eight or ten years ago this farmer, who was subject to lung trouble, had a hemorrhage while ploughing and lost so much blood that he was told by his physician that he would have to die. He said that he was not ready to die yet. Finally he began slowly to regain his strength and sit up. He cultivated the habit of laughing at anything and everything. He persisted in it even when well people could see no reason for laughing. He became robust and strong. He says that if he had not laughed continually he would have died. He is not the only example of the laugh cure."

HELEN KELLER If any person in the world had reason to be a pessimist, Helen Keller had. Though blind, deaf and dumb, she has secured a magnificent education, and she accomplishes great things in the world. She says:

"Optimism is the faith that leads to achievement; nothing can be done without hope."

Lesson Twelve

The Runner's Initiative, *or the* Ability to Originate

BASKETBALL The power to initiate or create something is a wonderful ability. Dr. Gulick asked each one of a class of students to invent a new game that would fulfill certain requirements. All went to work. The games that most men invented were never heard from outside the class room. A member of the faculty, Dr. James Naismith, however, originated the game called basketball. We laughed at it, at first. The goals were two old peach baskets. We climbed a ladder when a goal was made in order to get the ball out of the basket. That game has spread over the whole world, and that game is practically the same game that was worked out in the privacy of Dr. Naismith's study. He was it's creator.

THE START The day came when some runner, dissatisfied with the erect position at the start, originated a start from all fours. It helped *him* to get off the mark surely and safely. Since then thousands have used it.

OUR RACE There is a great opportunity in the Christian Race for men to use their brains. New ways to interest men in Christian work. New ways to present the old Gospel. Original methods for teaching the truths of the Bible. The very fact that there are hindrances to effective running enables the spiritual athlete to initiate ways to overcome them.

"THE BIG BROTHER MOVEMENT" is an original method of giving a cup of cold water in the name of Christ. Leadership in a Young Men's Christian Association physical department offers the ingenious man or boy an avenue of direct approach into the hearts and lives of other men and boys. The Sunday School Athletic League has proven a tie to bind many an indifferent scholar closer to his own Church.

DANGER The great trouble with the average runner on the Christian course is that he is satisfied to jog along

and never use his God-given brains to the solving of the problems that arise. Is the Fraternity proving a stumbling block to a group of students? If so, what is the wise way for me as a spiritual athlete to get into the game and see that its influence is made a power for good?

HONESTY Has cribbing become such a commonplace thing in my school that many of the otherwise honest fellows are succumbing to the temptation? How can I initiate a movement for the betterment of conditions? A group of three or four fellows became aroused about certain conditions that were demoralizing their schoolmates. They began to pray for the key-men. They used original methods to win the particular ones who were leading in the evil. One by one these special men were won. The whole school was cleaned up.

S. S. A. L. The Sunday School Athletic League, started in Brooklyn by Dr. Fisher, was an original method devised to hold the virile men in the Sunday-school and at the same time give them an opportunity for physical improvement.

U & I The "U & I" Club of Coatesville, Pa., which during its first five years' service handled over $2,500, gave the town three horses for the fire department, furnished a room for the driver, gave $214 towards the purchase of an ambulance, $1,200 towards the charities of the town, $50 to help a medical missionary through college and in many other ways made itself a power in the community, was an original, unique organization. It was a club composed of boys from thirteen to eighteen, and the members were linked together in U & I pairs. When the roll was called if the one was not present the other had to give an account of him or else leave the room and hunt him up.

The Man Behind Our knowledge of human nature convinces us that behind this original U & I Club there must have been a spiritual athlete who had the power of initiative. Behind every great movement there is a man. Let's be the man behind some movement that is well worth while.

Lesson Thirteen

The Runner's Courage, *or the* Heroic Element in Running

Courage There are two kinds of courage, physical and moral. A Yale student who was afraid of absolutely nothing on the football field, a man noted for his bravery and nerve, was asked by Captain Stagg if he would not be a Christian. He sat silent for a moment, then said: "Stagg, do you know, I believe in Christianity; I know it would be a great thing for me to be a Christian, but I haven't the necessary courage to take the stand with all that it involves."

Both The universities of our land today, however, are full of men who have shown the courage to take the stand. They are as ready to give an outspoken testimony for the Lord Jesus Christ and proclaim their allegiance to Him as they are to face the best football team in the world. With these men, moral and physical courage; athletics and religion; the heroism of the football

field and the heroism of the prayer meeting, go hand in hand. The author remembers the first football match he ever played. It was a hotly contested game against Andover. Between the halves he noticed the captain engaged in most earnest discussion with the Andover captain. He supposed some great foolball matter was being settled. Later he learned that the Andover man was urging the captain to keep the team in town over night to aid in conducting the revival meetings that were being held. A close connection between the physical and spiritual.

CONTEST In an exciting contest for the All - Round Championship of Greater New York, Anderson of Bedford was badly injured during a race on the track. Gritting his teeth, and summoning every particle of nerve force, he stuck to the track until the finish. It was an act of courage, but every boy took it as a matter of course.

PUBLIC STAND The first great act of courage that the average Christian runner has to perform is to announce to his friends that he has decided to

come out squarely on the side of Christ. It is a testimony that must be given if he would be loyal. Other men are intensely interested in the story that a man tells about himself. We have heard eloquent addresses made, and followed by the preacher giving the invitation for sinners to come forward. Not a response was made. Then there was a testimony meeting. Men had the courage and heroism to tell the personal story of their conversion. After this the preacher gave the invitation again and it resulted in scores of men making a stand for Christ.

PRIVATE STAND

If there is anything more difficult than to give one's first public testimony for Christ, it is to speak of religious matters before a group of men when some of them are of a non-religious type. The following story by Pearce illustrates this. "Colonel Ingersoll, Henry Ward Beecher and a number of other men were engaged in conversation. One of the party introduced the subject of religion. Col. Ingersoll at once defended his views with his usual apt rhetoric and eloquence. He was met by several gentlemen in very effective

BEECHER

repartee. Contrary to expectation Beecher remained silent. Finally one man turned to him and said, 'Have you nothing to say, Mr. Beecher?' The old preacher replied, 'Nothing, in fact. If you will excuse me for changing the conversation, I will say that while you gentlemen were talking my mind was bent on a most deplorable spectacle which I witnessed today.' 'What was it?' at once inquired Ingersoll, who, notwithstanding his peculiar views, was noted for his kindness of heart. 'Why,' said Mr. Beecher,

BLIND MAN

'as I was walking I saw a poor blind man with crutches, slowly and carefully picking his way through a morass of mud in an endeavor to cross the street. He had just reached the middle of the filth when a big, burly ruffian rushed up to him, jerked the crutches from under the unfortunate man and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him.' 'What a brute he was.' said Colonel Ingersoll. 'What a brute he was,' they all echoed. 'Yes,' said Beecher, ris-

REBUKE

ing from his chair and brushing back his long white hair, while his eyes glittered with his old-time fire as he

bent them on Ingersoll, 'Yes, Col. Ingersoll, and you are the man. The human soul is lame, but Christianity gave it crutches to enable it to pass the highway of life. It is your teaching that knocks these crutches from under it and leaves it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on earth be your profession, ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it to ashes.' The old brave preacher sat down and silence brooded over the scene. The Colonel said nothing. The company took their hats and departed."

COURAGE It took moral courage for Beecher to administer that rebuke. It revealed the heroic element in his makeup.

Lesson Fourteen

THE RUNNER'S POWER, *or the* CONTACT WITH THE SOURCE OF STRENGTH

STAYING POWER Those who are in the habit of watching runners in the long distance races are not as

confident of their ability to pick out the possible winners at the start as are those who are spectators for the first time. In every race there are some who willingly set the pace. They make the first lap at a fast rate of speed. The amateur spectator applauds them vigorously as they pass the judges' stand. After a while these men are seen to lag. Other runners begin to pass them. These seasoned runners seem to draw their power from some unseen source. What is the secret? They have been trained properly. They have been in constant touch with their counselors or trainers. Their diet has been regulated in the proper manner. They had well arranged rest hours.

COMPARISON So it is on the great race track of life. The runners get off the mark together. Some promising runner forges ahead. His friends think that he will make good. He has fine stride, good carriage, perfect form. To the disappointment of those who are watching, he eventually begins to drop behind. Sometimes he disappears altogether from the course. What was the trouble? He had failed to keep in intimate touch with his

Counselor. He did not take his spiritual food regularly.

ILLUSTRATION How does the Spiritual Athlete train? What is the nature of his diet? How does he secure power? Perhaps we can best answer these questions by an illustration. In the house there is a brilliant incandescent lamp that lights up my study, and a little motor that runs my fan. I return to my room some night; the lamp is dark and the motor has stopped. I examine both and fail to detect the trouble. I go to the power house, expecting to find the trouble there. The fires are burning fiercely, the steam is up and the engineer is on duty. As I watch the immense fly wheel and see the powerful dynamos in action, I realize that all is well at the source of power, so I begin to trace the electric wire back to my house. Block after block I examine it. There are no flaws. I follow it into the attic of my house and there, above the ceiling of my room, I find that a rat has gnawed through the insulation and that his body is lying across the positive and negative wires and the current is short circuited through his dead form.

Now to make an application of the illustration. At the throne of the Eternal God is located the Great Power House which is the source of all the strength that men have. Our lives are represented by the lamp that gives forth light, or the motor which gives forth power. The current that passes through, enabling us to give light or power, is the Holy Spirit. The negative wire that goes from us to the power house carries the prayers that we send to God. The positive wire carries the message from God to us that is given in the Bible or through the mouths of God's servants. Anything that prevents or hinders our prayers is bound to hinder us from getting power from God. And that will make our light burn dim, or even go out. Anything that prevents God's message from reaching us will cause our motor to slow up or stop. To neglect Bible study will mean that we shall run less efficiently. A neglected prayer life will weaken us as runners.

WEAKLINGS We see men that profess to follow Christ. We wonder why they fail to be of help to other men. It is because they lack power. We see men

who profess to be Christians and then fall into known and voluntary sin. The current of the Holy Spirit power has been interrupted by the rat of sin. The trouble is never at the Great Eternal Power House, but with ourselves.

REHEARSAL It is said that once when Sir Michael Costa was having a rehearsal, with a vast array of performers and hundreds of voices; as the mighty chorus rang out, with thunder of the organ, and roll of drums, and ringing horns, and cymbals clashing, some one man who played the piccolo far away up in some corner, said within himself, "In all this din it matters not what I do," and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud, "Where is the piccolo?" for his quick ear missed it and all was spoiled because it failed to take its part. So with the Runner. God wants him to do his part. There is power and strength if he will fulfill the conditions.

Lesson Fifteen

The Runner's Abstinence, *or the* Weights That He Lays Aside

Weights In that incomparable sentence that opens up the twelfth chapter of Hebrews, there are two kinds of things that the runner is implored to lay aside:

First, "the weights;" and second, "the sins."

It would be no sin for me to go out on the race track for the 100 yard dash dressed up in my winter clothes, rubber boots and fur coat. It would be no sin, but a tremendous mistake. I would handicap myself tremendously. I might be able to run the race, but what kind of time would I make? Would there be any records broken, do you suppose?

Spiritually Some men fear to enter the Christian Race Course because they have a fear about the things that they will have to give up. They are willing to lay aside the sin which doth so easily

beset them, but when it comes to abstaining from other things they hesitate. Do not wait to settle all the possible things that you might be called to lay aside. Start on the course. If you have the right spirit, you will become so tremendously anxious to make a record that you will lay aside many things with the same eagerness that I exchanged my winter clothing and boots for running pants and spiked shoes. For everything that we abstain from for the Kingdom of God's sake, we will receive abundant payment in better things. The prize fighter abstains from liquor. Why? Victory means more than drink. The athlete gives up many a dainty. Why? Victory means more than the pleasure of the palate. The mother gives up many a household convenience. Why? Because she prefers to use the money on her child.

FACE THE ISSUE Whether or not a thing is a weight that handicaps us in the Christian race, is a question for us to settle ourselves. It is between us and God. Bishop Vincent says, "When in doubt, don't." Apply your God-given common sense and you will readily distinguish what

are the weights that should be laid aside. Take the tobacco habit for example. Study its merits and demerits. Take the following statement of Dr. Shaw: "Eighty diseases arise from it, and 25,000 lives perish annually from it."

TOBACCO Pearce tells the story of a great meeting of scientists in London. It was agreed that every statement that was made should be subject to a rigid scrutiny. One member arose and said, "Tobacco is not injurious. I have chewed it for fifty years, and my father for sixty years, without perceptible damage. All this cry about it is nonsense." "Step forward," said the Chairman, "and let us canvass this matter thoroughly. How much do you chew a day?" "Three quids," said the man, cutting off three pieces from his plug. One was given to a Russian chemist and one to a French chemist, and they were requested to return the extract. Twenty dollars was offered to any man in the audience who was unused to tobacco if he would chew the third quid. A man came forward. They noted his general good appearance and watched the effect as he began to chew. He soon became sick, then vomited

and then fainted. One of the extracts from the second plug was given to a powerful cat. He flew around wildly and died in a few minutes. The other extract was placed upon the tongue of a prize dog. He gave one yelp and died.

This statement, and many others, can be brought up against the use of tobacco. Secure the arguments on the other side and weigh the evidence. Remember not only your own life but the question of personal influence. After having done this, decide whether to give up tobacco or continue to use it.

WEIGHT *vs.* SIN Do the same thing with other questions. Sometimes what you feel might be regarded as a simple weight handicaps one so severely that it becomes an undoubted sin. Then there is no question about giving it up.

COMPENSATION After laying aside a weight or forsaking a sin, do not go around with a long face and talk about the terrible sacrifice you have made. When Shepard made his great record in the Olympic games he did not talk about the sacrifice that he made dieting for months

to get in condition. No, the glory of winning, the intense personal pleasure he had in passing the other crack runners of the whole world was enough compensation for any sacrifice. So it is on the Christian course. The fun in helping another, the joy of doing a kindly act, the pleasure of knowing that the Master-Runner is pleased with your pace, outweighs any sacrifice of weights or sins.

Lesson Sixteen

The Runner's Rules, *or the* Guide Book that Must be Studied

Rules It is said that 100,000 spectators witnessed the finish of the Marathon Race on Friday, July 24, 1908. One writer claimed that it was the most thrilling athletic event that has occurred since that Marathon race in Ancient Greece, where the victor fell at the goal, and, with a wave of triumph, died. Dorando, an Italian, reached the Stadium in a state of exhaustion similar to that of the first Marathon runner 2398 years before. According to the rules of the

race no man was allowed to give him any physical aid. Even his attendants had been forced to enter the Stadium by a different gate. Such was the feeling of sympathy, however, that track officials broke every rule and four times aided him to his feet and finally pushed him over the finish line. Dorando claimed (though he was probably wrong) that he had never lost consciousness and that if the officials had not helped him over the line he would have gotten there in some way alone. Whether he could or not, the truth remained that the rules were broken, the guide book disregarded, and Dorando lost the race.

ALL RACES In every race there are certain rules to be observed. Ignorance of what these rules call for never excuses a runner. A failure to be posted in regard to the many principles and commandments of the runner's guide book has lost many a good runner a race that he might have won.

CHRISTIAN'S GUIDE In the Christian Race it is essential that the "Spiritual Runner" study his Guide Book,

the Bible. It is not enough to read books about the Guide Book. That is getting information second hand. No runner will ever make much of a race who simply reads the Bible. He must actually study it. It contains the words of the Eternal Judge of all Running.

FOOD It contains the message from the Master-Runner to all others who follow His example on the race course. One of the earliest runners that we have any record of in history, the man Job, in speaking of God said, "Neither have I gone back from the commandment of his lips; I have esteemed the words of His mouth more than my necessary food." Food is the word that we need to complete our illustration. What material food is to the physical athlete, the Bible is to the spiritual athlete. It is his food and drink. Without its constant effect on the spiritual organism, the runner grows weaker and weaker and falters on the course.

PREDIGESTED FOOD Some men think that they will receive sufficient nourishment by listening to Bible class

teachers and preachers, and thus absorb their Biblical food. This form of pre-digested food does contain nourishment; but, taken alone, without personal and devotional Bible study, it will not furnish any more virile moral muscle than would a baby's food furnish vigor for the adult laborer.

GOOD SUCCESS The runner wishes good success in his race. There is only one place in the Bible where the word "Success" is used, and then it is coupled with the word "good" and is based upon Bible study. It reads as follows:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

PERSONAL Bible study to gain knowledge in order to help other runners in the race is not the kind that is to count in giving us strong individual spiritual, muscle, wind and energy. Our Bible study must be taken alone, with God and at that

time every day when we are in condition to get the most out of it. This study must be intense, it must be thorough and it must be done in a childlike and obedient spirit. As fast as we learn new "rules of the road" we must put them into practice on the course. We must know that the Holy Spirit is present as we study the "Guide Book," or we will find many things that we cannot understand.

Lesson Seventeen

THE RUNNER'S TEACHER, *or the* TRAINING BY "THE MASTER-RUNNE'R"

OBEDIENCE A prominent athletic teacher noting that a certain player was not falling on the football in the way that the members of the team had been directed said: "Why don't you fall on the ball?" The player stubbornly replied, "I don't feel like it." "Then," said the trainer, "get your sweater and leave the field." The player did so and he was not allowed to return for twelve months. He was (with possibly two exceptions) the best man on the team, strong as an ox, heavy, tall and a

very swift runner. The school had only a mere handful of possible players, maybe twenty. No one dreamed that the coach would ever dare to weaken the team by laying off such an exceptionally fine player, and so the man took advantage of the situation. Years of experience had taught that coach the necessity of requiring absolute obedience. The whole school learned a lesson. Never again were his orders disobeyed.

College Training As a rule, the greatest athletes of the colleges have been trained by other men who themselves have won renown in some specialty. Look at the Yale alumni in the fall when the rumor has been spread broadcast that the football team material is weak and needs special attention. Some famous ex-quarter-back leaves his law office and spends a fortnight coaching the quarter-back candidates; a giant ex-guard turns over his patients to a substitute and hurries back to New Haven to help beat the new guards into condition, and in this way the candidates for every position on the team are coached by experts.

SPIRITUAL ATHLETE If there is anyone in the world who needs expert advice and guidance it is the person who has decided to put up a good fight against the evil in this world; the individual who is engaged in a wrestle against the prince of darkness; the student who is trying to "make good" on the Christian course. Men just a little older than he is and who are themselves running easily can be of untold help to such a person, but his greatest reliance must be placed on the Master-Runner Himself.

MASTER-RUNNER In speaking of Christ, the Runners' Guide Book says, "He was despised and rejected of men; a man of sorrows and acquainted with grief," and again, "He was in all points tempted like as we are, yet without sin." In other words, He covered the Race-course as has no other runner in the history of the world. There were no weights that He did not lay aside. His love was perfect. His mind, will, and body worked together in perfect unison. He never failed to endure until the coming of the second wind. Hundreds of thousands of witnesses have been inspired by the manner in which He ran. He was cheerful, cou-

rageous and prayerful. His life showed absolute self-control.

How Talk With Him? You say, "Oh, that He were here on earth in bodily form, how I would love to go to Him for practical hints on running." It is perhaps well for you that He is not here. Millions would want to come into intimate contact with Him, and how slight your chance would be. When He went away He left this remarkable message:

His Message "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. When He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear that shall He speak: and He will show you things to come. He shall glorify me; for He shall receive of mine, and show it unto you."

Spirit of Truth The one thing in the world that every man wants to know is "The Truth." This "Spirit of Truth" promised to us by the Master-

Runner inspired the prophets, fitted the apostles for their race and has been the ruling spirit in the lives of the twenty-four other runners that we are to discuss at the close of the lessons, one man for each.

DAILY We have to cover about so much of the course each day. Would it not be a fine thing if we should make our plans so that each day of the week we could secure a few minutes alone, away from every other human being. At this time we could send up a little prayer to the Master-Runner; secure a word of counsel from the Guide-Book and then stop both study and prayer and be very quiet and wait for the Spirit of Truth to give us His message. Even with this start on the day's course we must be watchful. May our prayer be:

I would converse with Thee, from hour to hour,
To learn the secret of Thy wondrous power,
And through my runner's course, whate'er befall
Consult with Thee, O Christ, about it all.
Since thou art willing thus to be my friend,
My guide and counsel to the journey's end,
Oh, may I to the great occasion rise,
And count thy guidance earth's most glorious prize.

Lesson Eighteen

The Runner's Nerve, *or* Self-Control at the Critical Moment

Nerve Men who make it their business to define words say that "Nerve" means steadiness or fortitude displayed under dangerous or critical circumstances. One of the best illustrations we have is that of H., formerly a giant guard on a Yale Varsity football team. After his graduation H. took a position as paymaster on a railroad in the Northwest. In a small town where he happened to stop over night there lived a desperado or Western "Bad Man." The citizens of the town got together on this particular night and after a heated discussion decided to run the bad man out of the town permanently. They asked H. to lead the crowd, as he was far the biggest man present. He consented and led the way. They reached the outskirts of the town and surrounding the "bad man's" shack they called for him to come out and surrender. The man came out, but at the sight of him the temper of the crowd changed and it suddenly became an unreasoning mob. "Lynch him, lynch

him," was the cry from every side. H., Christian athlete, did not wish to have any part in depriving a man of his life, and leaving his former associates, he placed himself by the side of the outlaw and quietly said, "I will defend him with my life." For a little while it looked as if it would mean the lives of both, as the frenzied mass of men swayed to and fro, and there was a call for two ropes. But tall, determined and immovable H. stood there like a stone wall. He proved that character and the nerve developed on many a gridiron keep a man steady in the critical moment of his life. At last the mob gave in to the one man. The life of the outlaw was saved. He was simply made to leave the country.

CONTROL There used to be a player on the Amherst football team. Quick as lightning, a lover of the game, and a great ground gainer. But let it happen that this player got thrown hard at the start of the game or accidentally hit in any way he would begin to fight. Week after week this player who might have proven a tower of strength to his college team, was ruled out of the game for open fighting. He ab-

solutely lacked self-control at critical moments and was only allowed to play at the start of each game that he might make a few yards before he lost his head.

THE MASTER-RUNNER It took "nerve" for the Master-Runner Christ to face the temple traders, the priests, and the wealthy business men when He cleared the temple. It took self-control to meet the temptations in the wilderness when His whole physical nature craved for food. It took fortitude of the finest type that the world has ever seen to face voluntarily the shameful death on the cross.

OUR POSITION In this great race in which we are engaged we must be ready on a moment's notice to "quit" ourselves like men and prove that we possess nerve. It may be that the group with which we happen to be standing contains some fellow who has so little regard for decency as to tell the story that is off color. It takes nerve to refrain from laughing when the point is reached. It takes more nerve to stop the story before the harm has been

done. A good Runner must meet the situation. Every fellow in the group is liable to be spiritually injured by an unchaste story. For years to come, a story of this sort, especially if laughed at, will be fixed upon the photographic plate of the brain so that it will return to one's mind even at the most sacred moment.

SALESMAN This is only one illustration of the need of nerve. Hundreds of others might be recalled. There was a prominent manufacturer in one of our New England cities—worldly, irreverent, and irreligious. One day a man began to talk with him about the claims of Christ. He laughed at the subject. Finally, with a tone of contempt he said, "Look at so and so, and so and so. They are prominent Church pillars. I have met them on the road often. If they have Christianity, I don't want any. There is not a Christian business man in this town." "How about S?" the Christian worker said quietly. "Oh, yes," said the manufacturer. "He is the exception. He takes his religion with him on the road. He reads his Bible nights. He says his prayers before he climbs into his

Pullman berth. He is the one man I respect." The life of that traveling salesman took nerve. Those who travel realize how much.

Lesson Nineteen

The Runner's Enthusiasm, *or the* Impulse That Urges Him On

Enthusiasm — According to Emerson, "Every great and commanding moment in the annals of the world is the triumph of some enthusiasm." Because he was enthusiastic, Napoleon made a campaign in two weeks that would have taken another general a whole year to complete. Nothing in the whole world is so contagious as enthusiasm, and it was this contagion that spread to all of the men in Napoleon's vast armies and that made his successes possible. For Enthusiasm to do her perfect work she must be accompanied by the twin-brother, Judgment, or the world may pronounce your enthusiasm fanaticism.

In Athletics — The "Colonel," as he was affectionately called, came to the school from Arkansas. Tall, flabby-

muscled and short-winded. He was an absolute enthusiast on the subject of football. He vowed to himself that he would make the team. Often in practice and during a sharp run down in the field, the "Colonel" would be missed. Men would smile as they looked around and found him full length on the grass, puffing for wind. Wherever he was hit he turned black and blue. Strangers who saw him under the shower bath might have thought that he worked in a dye establishment. But the "Colonel's" enthusiasm never faltered for one moment. He played against both Yale and Harvard three times within fifteen days. It was not his original muscles, his Arkansas lungs, or his early training in the store that made it possible for him to make that coveted position on the end. It was the overmastering irrepressible enthusiasm that helped the "Colonel" make good. He went out into life and put the same consecrated enthusiasm into his profession of a general secretary in the Y. M. C. A. and before his earthly race was over he had established more than one monument of his zeal.

BEWARE Many a runner in the Christian Race starts off with the greatest enthusiasm possible. No one can convince

him that this impulse that possesses him will ever grow weaker. The time comes, however, when his enthusiasm lessens. Now is the time to be on the guard. Now is the time to call to one's aid one's former ideals; to inspire one's self with the story of the achievements of other heroic runners.

ISAIAH One of the finest things that is printed in the Runner's Guide Book bears on this very subject of losing one's enthusiasm. It is in the section marked Isaiah, Chapter 40, and last three verses. It reads as follows:

"He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run and not be weary; and they shall walk and not faint."

Meyers said, "I never knew why these verses read this way until I saw the attempts of a man to ride a bicycle. The faster the wheel was ridden the easier it was for the man to stay on and keep it balanced. When the man became more expert he could ride

slower. So the learner first flies, as it were, then as he gains in expertness he runs, and at last he becomes so adept that he walks and does not tumble off." The new convert in the enthusiasm of his entry on the Christian course, soars above the earth; later he settles down to a run, and finally, after all of the excitement of the start is over, and the special meetings are at an end, he slows down to a walk, which is after all the hardest thing to do, and there must be God-supplied enthusiasm all of the time or the walk might change into a stop.

Lesson Twenty

The Runner's Rewards, *or the* Compensation Continually Received

Prize The younger the athlete, the higher the value that he places on the intrinsic worth of the medal that he receives for athletic supremacy. If he grows wiser as he becomes older, he begins to estimate the amount of glory that there is behind the medal, and the number of obstacles that there were to overcome to win one prize,

compared to the obstacles surmounted to win another.

Certainly it is a greater honor to receive a pewter cup from the Queen of England for winning the Marathon Race than to receive a diamond studded watch from the Tammany Leader for catching a greased pig at Sullivan's Chowder Party.

CORRUPTIBLE CROWN One of the most intensely interesting writers in the Runner's Guide Book was Paul. Many an illustration he drew from the Grecian games. In his letters to the "Christian Runners" who belonged to the Church in Corinth he referred to the games that were held every second year at the Isthmus, eight miles from the city. They included the seven exercises: 1, leaping; 2, throwing the discus; 3, foot racing; 4, boxing; 5, wrestling; 6, horse racing; and 7, chariot racing. The prize was a wreath or crown of olive leaves. The month in which the games were held was considered sacred, and wars between the various Grecian States were suspended for the time being. Immense throngs gathered to witness these games, and contestants from the various cities strained every nerve

to win the victory. The victor returning to his native country would be received by a triumphal procession and a special breach made in the city wall for the express use of his chariot. When Paul said that these men competed for a corruptible crown he never intended to cast any slur on the crown itself. He simply called attention to its transitory nature. The olive leaves would fade; other victors would come to the front; in time the victory which meant so much would be forgotten by most people. Right here Paul drew the great comparison between the physical and the spiritual athlete. One, he said, "striveth for the mastery to obtain the corruptible crown," but the other "for the crown that is incorruptible." That is the great beauty about the Christian Race; the prizes are mighty well worth working for. The day is rapidly passing when we ask strong, virile men to enter the Christian Race to save their souls from eternal damnation. Men are not to be scared into entering their names on the roster of runners for fear of the judgment day or because they are afraid to die.

INCORRUPTIBLE CROWN

WHY THEN? One of the great compensations that men see they will receive if they wish to enter the race is the compensation of developing a sound, well-rounded manhood. The greatest and most manly character in all history is the Master-Runner, Christ. He has opened a school of instruction where men train so that they might run as He ran. The motive for running is love for the Master and love for the men that He loves. The great longing in every human heart is to be able to make something of life, to render some other soul happy. These longings can be satisfied on the "Race Course." Social service is becoming the great cry of religious men both within and without the church.

FIGHTING There is inborn in every man the instinctive desire to fight. The boy who will not fight when it is time to fight, and when manhood demands that he should fight, is hardly worth raising. To fight an inferior foe is belittling. To fight the man of straw is a waste of time. One of the great compensations of running on the Christian Race is that it gives the contestant a chance to fight and to wrestle.

How a man's blood boils and his fighting spirit is aroused when he reads those ringing words of Paul, who appeals to the fighting instinct of the Ephesian runners in these words: "For the future, find your strength in union with the Lord, and in the power which comes with His might. Put on all the armour of God, so that ye may be able to stand your ground against the stratagems of the devil. For our struggle is not against enemies of flesh and blood, but against the powers of evil, against those that hold sway in the darkness around us, and against the spirits of wickedness on high."

Look at the political corruption, go among the poor and hungry of our great cities; investigate the immorality among men, see the dishonesty in business life, meditate on the ineffectiveness of much of the Church and Sunday-school work; then go to work on the course. There will be rewards received daily through service. There will be the chance to continue to run, through all eternity.

Lesson Twenty-one

The Runner's Self-Sacrifice, *or the* Spirit to be Manifested

Sacrifice Sacrifice is a loss incurred for the sake of something, or somebody else. Often it is the giving up of some desirable object in behalf of a higher object or duty. When we use the word "self" we must bear in mind man's triune nature, body, mind and soul. We may sacrifice something pleasing for the sake of the soul. We may sacrifice intellectual pleasure (innocent in itself) for the sake of some other man's conscience. We may even reach that high plane Moses reached when he said to the Lord, "Oh, this people have sinned a great sin and have made them gods of gold. Yet now if thou wilt, forgive their sins,—and if not, blot me, I pray thee, out of thy book which thou hast written." Willing to sacrifice his own soul's welfare for the soul's welfare of others. Can there be a sublimer sacrifice?

Athletic Sacrifice Those who have observed a large number of men in their general struggle for

athletic supremacy can easily classify them into two great divisions, the selfish and the self-sacrificing. No man is absolutely one or the other. There are gradations of each. As some boys approach maturity it is intensely interesting to watch the gradual transition from the unthinking and extremely selfish state to the higher forms of self-sacrifice. Foss, in his thoughtful thesis on "Self-Sacrifice and the Association," says that he has noticed a man in a game of basketball time after time deliberately leave his opponent free to prevent another player's man, who had the ball, from making a goal. He made the sacrifice to help the team though he was criticised for leaving his own man uncovered. Every follower of baseball knows what an important word "sacrifice" is in the baseball vocabulary. Much of this athletic sacrifice is for the approbation of men. Many times, however, athletes of the highest type either on the cinder path or elsewhere, sacrifice their own chance of success for the good of another when they know that no man will realize the extent of their chivalry. Foss again cites other cases that prove that outside of athletics men are continually performing acts of self-sacrifice. For example:

HOVENDEN Thos. Hovenden, the artist who painted the picture "Breaking Home Ties," at the risk of his own life tried to save a child from an approaching locomotive. The child was saved but the artist was fatally injured.

THE CHRISTIAN ATHLETE Gulick claims that the material comes before the spiritual, and that those in need of special help, physical, social, and financial, will receive this help from young men who would probably never say a word to the same individuals about any spiritual need from which they may be suffering. This may be accounted for by the immediateness of the need. A student sees a boy standing on a trolley track, unconscious of the express car approaching. He must be rescued at once or never. The student leaps to the rescue. The same boy might have just been starting on certain evil practices that if not checked would lead to his physical wrecking as well as his moral death. The student understands the situation but does not jump to the rescue. He thinks either that some other time or some other person will do as well in making the rescue. He

may even think the matter is none of his business, forgetting that the Master-Runner's business is his business.

LOVE In the beginning of the study we said that "Love" was the standard test of the spiritual athlete. It is this same love that will be the compelling motive if the boy or man on the Christian course is to run a race distinguished for its self-sacrifice.

THE INDIVIDUAL There is no Christian athlete belonging to the Big Brother Movement and making good but who is showing self-sacrifice in dealing with his younger brother. What the Young Men's Christian Association needs today is an organized movement among the consecrated senior members which will inspire them to do definite personal work in the interests of their younger brothers in the Boys' department. Not a definite work for the boy *after* he has been brought into court for an alleged misdemeanor, but a work helping him at the time when he first breaks away from home ties.

THE ORGANIZATION Space forbids dwelling on what it would mean in increased sprinting ability if scores

of our so-called Christian athletes could be inspired to sacrifice for the Association, the Church, the Mission.

THE MASTER-RUNNER — Intimate fellowship with the Master-Runner and the overwhelming love that may result from this intimacy will cause the Christian runner to make innumerable self-sacrifices that he will not even recognize as such.

Lesson Twenty-two

THE RUNNER'S HONOR, *or the* STANDARD TO BE UPHELD

CLEAN SPORT — "Honor is a nice sense of what is right." The athlete's heredity, his natural environment, his selective environment, will largely determine how exalted or how honorable a sense of right he will have. When A. A. Stagg graduated from Yale and became a member of the faculty of the Springfield Trainng School he introduced certain customs which have since become a part of the unwritten law of clean sport. Mr. Stagg lectured on the theory of training and took actual

charge of the football, the baseball and the track teams. He was a man of very few words, but of a strong personality. His sincerity, his ability, and his lovableness shown during the four years he spent at Yale College and the three years more that he spent in the Theological Seminary had won for him a high place in the collegiate world. As a baseball pitcher the equal of any up to his day, and as a football player of stragetic power and manly courage, he exerted a tremendous influence for all that was clean in college sport.

CHEERING OPPONENTS

Mr. Stagg's connection with the International Training School at once placed this unique institution in a new light before college men. His ability as a coach and a trainer brought many victories to the school team. One day he suggested to the team that no matter whether they lost or won in a contest, they should gather together in a compact circle at the close of the game and cheer their opponents. This was extraordinary. It had always been the custom for a team to simply give their own college yell. The first time the new custom

went into effect the opposing team looked thunderstruck. They caught on immediately and returned the compliment. Later on the idea spread. It was simply an exhibition of sportsmanship. A new standard of honor to uphold.

HIT THE LINE HARD Many abuses were creeping into football back in the early nineties when Mr. Stagg began to impress his ideas of personal honor upon a whole school and to put them into effect through the individuals of a whole team. It was necessary not only for the Springfield team to play honorably and fair, but if the respect and attention of their opponents were to be won it was also necessary to play effectively.

For this reason the team was taught to play a quick, snappy, vigorous game, to hit the line hard, to tackle with determination and nerve, and to overcome the seemingly impossible. Each man was instructed to play fair no matter how dishonorable an opponent happened to be lined up opposite. It became notable how often these tactics forced an otherwise dishonorable man to change his methods and play fair. As a

whole, however, the men on opposing teams themselves had high ideals of honor. It was the exceptional man who played otherwise.

PRAYER There were no better men on Stagg's team than on many another aggregation when it came to a question of personal honor, but there was one factor that powerfully influenced the men to live up to the high ideals that had been set. It was because it was a rare thing for the team to ever go on the field without first gathering in a close compact group and asking for Divine help for the game. The author noticed that it was often the man with a quick temper, or the fellow who was worried about the outcome of the game who was most often the one to pray in that group. This was done quietly. Spectators and opponents seldom if ever knew about the custom. The men prayed that the God of Battle would enable them to put up a strong, manly game; that He would enable them to win the respect of their opponents even if not the victory. They prayed that they might lose the game rather than their temper.

HONOR The great need today in the business and professional world is for higher standards of individual and team (corporation) honor. In the fight for supremacy the Christian athlete must never let the excitement of the business game lower his standards of personal honor, honesty and truthfulness. Nothing in the world will help a man to keep the standard unsullied like a real prayer life, clean sport habits in youth, the determination to put principle above power.

OPPORTUNITY On the great Christian course there are abundant opportunities to establish new records for honor and usefulness. It is up to every runner to so run as to bring credit upon the Master-Runner.

Lesson Twenty-three

THE RUNNER'S IMAGINATION, *or the* EFFECT OF GREAT VISIONS

VISIONS There is a world-wide difference between having visions and being visionary. President Eliot, of Harvard, in an address delivered before the National

Educational Association on the subject, "A New Definition of the Cultivated Man," said that time would only permit him to dwell on four elements in cultivation:

First—Character formed in the quick flowing tides of the busy world of nature and mankind.

Second—The ability to express one's self, with some accuracy and elegance.

Third—The acquaintance with some parts of the store of knowledge which humanity has laid up, and

Fourth—The training of a constructive imagination.

He then goes on to say: "Imagination is the greatest of human powers, no matter in what field it works—in art or literature, in mechanical invention, in science, government, commerce or religion; and the training of the imagination is, therefore, far the most important part of education. The imagination of Darwin and Pasteur, for example, is as high and productive a form of imagination as that of Dante or Shakespeare."

Hillis We can draw no better illustration of the actual working out of a vivid imagination in the life of a Christian

runner than to summarize the story that Hillis tells about Wendell Phillips. "Phillips' elegant person, his refined scholarship and his accomplished manners made him the idol of the Harvard boys. Even in his youthful days he excelled as an orator. But to him came the sirens singing of leisure, of opulence and ambition. Full oft he looked forward to the day when he would be the champion of 'elegant repose and cultivated conservatism.' Suddenly the Christ, in the person of one of His little ones, crossed the young scholar's path. One October afternoon, while Wendell Phillips was sitting in his office, he heard the noise of a strange disturbance in the street. Looking out he saw the mob maltreating Garrison, as, with blows and kicks, they dragged him toward the jail. All that night Phillips lay tossing on his couch, thinking ever of this man who had been in Boston. All that night the vision of the slave, scarred and scorned and forsaken, stood before his mind, while he ever heard a voice whispering: 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' In that vision hour perished forever all his dreams

GARRISON

of opulence and ease. He decided to turn his back upon all preferment and ambition, all comfort and leisure, and follow his vision whithersoever it led. Soon the vision led him to the platform of Faneuil Hall where an official was justifying the murderers of Lovejoy."

RESULT We have not the space to record that speech, but, as Hillis says, "it ranks with Patrick Henry's at Williamsburg and Abraham Lincoln's at Gettysburg, and there is no fourth."

APPLICATION We as Christian men are on the track; we may perhaps run in such a way as to gain heaven. We may lead others there also, but let us not be satisfied with the thing that is mediocre. May the great Master-Runner kindle a fire in our heart that will stir the very depths of our imagination, that we may see possibilities ahead that are away beyond anything that we ever dreamed of on the day that we heard the question "Are You Ready?" and obeyed by lining up "On the Mark."

Lesson Twenty-four

The Runner's Prayerfulness *or the* Secret of Continued Success

Harvard Stagg's team was lined up against the Harvard Varsity. Two weeks before, the Springfield players had put up such a game fight against Yale that Harvard telegraphed for two games instead of one. The week before, Harvard had kept Springfield from scoring. Every one on the bleachers expected her to do it again, for the Springfield players were picked out of a bunch of about twenty-five possible candidates. It was then a school with a two years' course and full of students who had never played the game in their life.

Fumble The signal came for a wedge play. The quarter-back doubled up in a wilderness of legs, fumbled the ball. The play was a failure and all looked black. A little later the same signal was repeated. Stagg's men, by hard work, had reached Harvard's five yard line and it was now or never. Again the quarter-back crouching

almost to the ground gazed with terror stricken eyes into that forest of legs that were moving around as if there were a tropical storm above. Harvard was fighting desperately. Would the quarter-back never signal the center to pass the ball? Yes, in just a minute. His eyes were open, but he was praying as never before that he might not fumble the ball again. He was not concerned primarily as to whether the other men could force the ball over the line or not. That seemed impossible. But he wanted the Lord to help him to do one thing: handle his own responsibility, pass the ball to Seerley and wipe out the disgrace of that previous fumble. The ball came clear. It was passed neatly. Three backs ran around the left end. The Harvard men pounced on them. The heavy set, good natured doctor and the other seven men trotted over the line, and wonder of wonders for that year, Harvard was scored upon. The prayer was real. It was intense. It was earnest. There was no wandering of the mind. The quarter-back wanted just one thing, but he wanted that very much. There was no devout posture. The eyes were not

TOUCH DOWN

closed. No, they were fixed upon the ball. The prayer was answered. Why? Did it prove essential to the extension of the Kingdom of God that a prayer of that sort should be answered? We do not know. We know one thing, and that is in the life of that quarter-back there had come a new understanding of what it meant to pray intensely. Many a time since then, when brought face to face with some stiff proposition of vastly more importance than scoring against Harvard, he wandered down to the ocean's side and there spent hours during the long night watches, pleading for the help of the Master-Runner; more than once has he ascended a mountain, long before the break of day, to ask for guidance and light.

THE PRAYER LIFE Thousands of books have been printed about the prayer life. Millions of men believe in prayer because they have prayed and God has answered. The runner in the Marathon Race from Windsor to London was allowed two attendants to accompany him from the start to the Stadium. They could counsel with him and give him needed advice. Their help was beyond value. The relation

of the Marathon runner to his personal attendant is but a poor figure to illustrate the relationship that must exist between the man engaged in the Christian race and his Heavenly Father. But to the extent that the spiritual athlete depends upon divine guidance, to that extent will he be uniformly successful on the course.

MOTT Mott says "*Real* prayer is the most intense act that a man can perform. More important than the most earnest thinking upon a problem; more important than a personal interview to influence an individual; more important than addressing and swaying an audience; far more important than these and any other forms of activity is the act of coming into vital communion with the great God of the Universe and wielding the *forces* of the prayer kingdom!"

May we as Christian runners wield these tremendous forces to the enlistment of other runners and the strengthening of our own lives.

PART III

Part III

BIOGRAPHICAL SKETCHES OF RUNNERS WHO HAVE ACCOMPLISHED SOMETHING IN THE WORLD

Suggestions

Biographies The inspiration of a single book; the story of a heroic life, has often vitally affected the life of an individual. Lincoln was inspired by reading the lives of Washington and Henry Clay. President Roosevelt was stimulated by reading the life of Lincoln. The life of Roosevelt is today influencing countless other lives.

Sidney Carton One of the most thrilling stories ever told by Alexander Irvine is that of a convict whom he met in a prison mine in the South. This man refused to listen to the story of Christ. He refused to speak to Mr. Irvine. The day came, however, when Mr. Irvine re-told the wonderful story of Charles Dickens' "Sidney

Carton." It touched the heart of that ill-used convict. He had received the most inhuman and terrible treatment. There was in his possession a dagger that he had made with the intention of plunging it in the heart of his cruel jailer. He gave the dagger to Mr. Irvine with a quotation from the dying words of Sidney Carton.

HERO-WORSHIPER In Part I we have the Biography of the Master-Runner; in Part II we discuss the characteristics of the successful runner in the Christian Race; and it remains for Part III to show how the Life of the Master-Runner was a source of inspiration to twenty-four other manly runners. It may be that their heroic lives will kindle a fire in the life of one of your students that will cause him to emulate their deeds.

THE TEACHER Enter class keyed up with the essential facts about these men. Be free from copious notes. Consult Speer and other authorities in order to secure more details than we have had room to print. Realize that there is everything in the way a story is told. See that each

student has a copy of the Biographical Quiz in front of him and paper and pencil for notes. Then make the life live in the heart and mind of the student. You do not know how far reaching it may be.

SIBBS Who was Sibbs? We know little about him, but he wrote "The Bruised Reed." This made a Christian of Richard Baxter. Baxter's "A Call to the Unconverted" influenced the life of Philip Doddridge. He wrote "The Rise and Progress of Religion in the Soul." Under God this work converted Wilberforce. He secured the freedom of the West Indian slaves and his "Practical View of Christianity" led Leigh Richmond to Christ. Then Richmond wrote "The Dairyman's Daughter," and it was published in one hundred languages and sold to the extent of five million copies. There may be a Sibbs in your class. See that he is reached.

FINAL NOTE The suggestion is made that it would mean much if the students could be induced to do a little work on their Bible study every day. For such as will the following suggestive outline is made:

First Day—Mount all scripture references of first incident. Read over.

Second Day—Write out answers to the three questions.

Third Day—Re-write the story of the combined gospels in your own words.

Fourth Day—Mount the scripture references of the second incident.

Fifth Day—Write out answers to the three questions.

Sixth Day—Re-write the story from the gospels in your own words.

Seventh Day—Mount sets of illustrations for both incidents.

PART III

Lesson One

LORD SHAFTESBURY A heroic runner who responded early in life to the question "Are You Ready," and who made a record on the course only comparable to that of the Master-Runner.

COMPARISON This Bible study course takes up the life of the Master-Runner as He lines up on the "Mark"

at the time of His baptism. But for years back in that humble home in Nazareth he had been serving the Heavenly Father. We all remember how, at the age of twelve, he made that remarkable statement, "Wist ye not that I must be about my Father's business?" Later, when running down the earthly course, without even pausing for a breathless moment, he says to a critic standing by, "My Father worketh hitherto, and I work." Finally, at one of those last moments when the Master-Runner was about to be translated to the heavenly course, he said, "I have finished the work which Thou gavest me to do." We have searched throughout history for some human runner whose life in many points may be compared to that of the Master-Runner. We find such a man in a hero born at the beginning of the 19th century and whose life race covers the greater part of that wonderful hundred years. His name is (not was) Antony Ashley-Cooper, the seventh Earl of Shaftesbury.

BOYHOOD The boy Antony had fine blood, if you believe in ancestry. There is something in heredity. The Master-Runner (and we speak with awe and reverence)

had God for His Father. In spite of the fact that the father of Antony was an Earl and his mother was a Countess, he might as well have been brought up in as humble a home as the Nazarene, for it was a "servant in the house" who first told him about the wonderful life of the Christ and who taught him the child prayer that he used as long as he lived.

SCHOOL EXPERIENCES If ever a boy had to face meanness, cruelty and unmitigated sinfulness in his early school life, that boy was Antony. Hunger, mental torture, and an immoral environment equal to the worst that you read about in Charles Dickens. Dotheboys' Hall under the infamous "Squeers" was the early school experience of this sensitive, manly youngster. There was no going back on his housekeeper's training. For five years he played the part of a man. Said his prayers; read his Bible; withstood ridicule; and all of this time he received no encouragement from father or mother, who did not enter into his high ideals. Holiday season, after the housekeeper died, he hated to return home. Vacation over, he hated to go back

to that terrible school atmosphere. Pretty rocky road for the young spiritual athlete to run on.

HARROW At twelve Antony goes to Harrow. Here the school atmosphere was reasonably good and for three years "he increased in wisdom and in favor with God and man." At about the age of fifteen came one of the momentous hours of Antony's life. An hour similar to the hour that you and I know so well, when we re-affirm our desire or decision to be a Christian. We have been on the "course" but we feel that we have not run well. We are not re-converted, but we re-affirm our allegiance to the Master-Runner and determine to put up a better race. Antony was strolling down the well known hill when he encountered a staggering, noisy, rough set of men carrying a coffin which they bumped about and finally dropped.

They rattled his bones over the stones;
He was only a pauper whom nobody owns.

Antony realized that there were to be no prayers, no religious services held; and then and there his mind was made up: he would

link his life with the life of the poor and unfortunate and would strike a blow for better conditions for his fellow men. Seventy years afterward he pointed out the spot where this "Decision" was made.

There may be in our life the great "Master-Decision" to serve Christ, or we may in a natural manner and step by step gradually enter His service, but however this may be there are all along our course other tremendously important "Decision-Points" or milestones. This was one in the life of the future Earl of Shaftesbury.

College At eighteen Antony entered Christ Church, Oxford. Later in life the Earl speaks of some of his collegiate days as misspent. We do not find, however, that he means that he indulged in those wilder pleasures, the effects of which so often return to darken the life of a man. He wasted time, did things of lesser importance, and later in life learned to realize that "time" is everything. However, at the age of twenty-one Shaftesbury took his degree, a first class in classics, though he afterward remarked, "I was never so surprised in my life."

TRAVEL Several years of travel following his scholastic work made Shaftesbury a citizen of the world rather than simply an Englishman. When men thought that he was simply amusing himself by visiting the Continental cities, their theatres and other places of recreation, a close observer would have noticed that these things occupied only a fraction of his time. His attention was chiefly directed to observing the manner in which children lived and getting in touch with the poorest of God's people.

THE GREAT QUESTION The great problem of Shaftesbury's day is the problem that faces every high school student, every employed boy who has had to go to work early in life, every college man who is facing his life work; it is the problem of "the poor," and the problem of the city, and the problem of the child. What is the use of training for weeks and months to win the cross-country run at Podunk when one has the opportunity to train and possibly win the Marathon Race at the Olympic Games? Shaftesbury found himself on the Christian course with life before him and an opportunity to shine in society and mingle with the

rich, or to help save society and mingle with the poor. He might have made a record for developing a Derby Winner. He chose to try for a record in developing manly men from among the boyhood of London where the street arabs swarmed in the alleys searching the garbage cans for refuse food, learning vile criminal practices and receiving as much thought and help from the so-called upper classes as the stray dogs on the streets of Constantinople, and less care than the homeless cats of greater New York who are at least put out of their misery by the S.P. C. A.

GLORY Space forbids telling about Shaftesbury's wonderful career in the interests of the poor in the House of Commons and the House of Lords; of his intimate friendship for the Duke of Wellington; his influence with the King of Prussia; and how he succeeded in getting banker George Peabody to assist him in his work. Such was his intimate acquaintance with the poor of London that he took the celebrated Arnold of Rugby through their haunts of vice and crime and so impressed him with the condition of things that Arnold exclaimed: "These

classes form the riddle of our civilization, and may yet destroy us as did the vandals of old."

FINIS Read the Life of Shaftesbury in Dr. Hillis' "Great Books as Life Teachers." Study the homely details of his work for the costermongers and boys of the Ragged Schools in Frith's book, published by Cassell and Company, and then decide whether you cannot make a record that will live through all eternity if you will only throw yourself in the work for boys in the Young Men's Christian Associations of America or in foreign lands?

Lesson Two

HUGH BEAVER a strong manly Christian Athlete who early took his stand "On the Mark" and later ran in such a manner as to command the admiration of other manly college men.

BEAVER Hugh McAllister Beaver's life gives us many valuable illustrations of what an all-around Christian runner can do on the great course in life's race. As a boy Beaver lived the life of a normal

healthy American youngster. He was brought up in a Christian home.

BOYHOOD Early in life he developed an intense love for everything of a military nature. He would spend hours pouring over accounts of soldierly deeds. He organized and drilled a military company. He took a leading part in all kinds of sport, although the lack of physical strength barred him from the most violent games. Blaikie's book, "How to Get Strong, and How to Stay So," had a pronounced influence on his boyish habits, and he persuaded his father to fit up a home gymnasium for his personal use. This he most conscientiously used, and as a result when he was ready for college he had given himself a fine symmetrical physical development.

COLLECTOR Hugh was of an inventive turn of mind. He knew how to raise poultry, stuff birds, take and develop photographs, and he went through the usual boyish craze of collecting things. At fourteen he was one of the best baseball pitchers in his town.

CHURCH At the age of seventeen Hugh Beaver joined the Church, and in this public manner showed his allegiance to the Master. He had stood "On the Mark" with others for some time and now he was willing to obey the command to "Set."

CHOICE For a long time Hugh had nourished the ambition to go to West Point. His father agreed to use his powerful influence to get him the appointment, but finally when the decision was up for a positive settlement, Hugh decided to go to college instead. It is fair to say that Hugh himself, in looking back on his boyhood days, used to think of them as being days full of temptation and indifference, and he said that books that he read and other influences almost carried him away, but his mother's prayers kept him.

COLLEGE In Robert Speer's book he makes this statement: "When Hugh Beaver entered college he was a Christian in his convictions and his life; but he was not specially pronounced, and the quality of his Christian life did not differ from the usual type among students. There was nothing

extraordinary in his Christianity." An older friend wrote to him at this time, and, among other things said: "I believe that with the majority of fellows the first few months determine their whole course, and often their whole life. You understand what I am driving at, Hugh: that a fellow wants to be a first-class Christian from the first day to the last, that he ought to run up his flag at the first opportunity and never strike it though sometimes he feels he is flying the colors by himself."

NEGATIVE Hugh appreciated letters like this; but through his freshman year, though he lived a clean, pure life, his influence was not of the virile, positive type.

LAKE GENEVA It was at Lake Geneva during the summer preceding Hugh's junior year at college that Beaver became vitally aroused to the personality of the Master-Runner and the necessity of his becoming a personal worker to advance the kingdom of Christ. The last two years in college were years of rapid spiritual growth for Beaver. He had had an intense desire to go into business, but at last, at

personal sacrifice, he came to the decision to make the Master's Business the supreme factor of his own life. After college graduation Beaver spent two years as one of the State secretaries of Pennsylvania, devoting his time to the colleges of the State. During that time he exerted a tremendous influence over the lives of college men. He talked to them in meetings and personally; he wrote them letters, and he prayed for them. Many a man is to-day in "The Race" because of the quiet, intense and loving personality of Hugh McA. Beaver.

BUSINESS

A PERSONAL VIEW

A card found in Beaver's Bible gives us a most intimate view of the real Beaver. At the age of 22 he signed the card, which read:

"My strength is as the strength of ten,
Because my heart is pure.

I, Hugh McA. Beaver, promise by the help of God:

1. To treat all women with respect and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jest.

3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions and to try to help my younger brothers.
5. To use every possible means to fulfill the command, Keep thyself pure."

A Deed A few days after signing the White Cross Card he wrote on the back of it what he called "A Deed:"

"Kutztown, Pa., Nov. 16, 1895.

Just as I am, Thy love unknown
Has broken every barrier down;
Now to be Thine, yea, Thine alone,
O Lamb of God, I come, I come.

This 16th day of November, 1885, I, Hugh McA. Beaver, do, of my own free will, give myself, all that I am and have, entirely, unreservedly, and unqualifiedly, to Him, whom, not having seen, I love; on whom, though now I see Him not, I believe. Bought with a price, I give myself to Him who at the cost of His own blood purchased me. Now committing myself to Him, who is able to guard me from stumbling and to set me before the presence of His glory without blemish in exceeding joy, I trust myself to

Him for all things, to be used as He shall see fit, where He shall see fit. Sealed by the Holy Spirit, filled with the peace of God that passeth understanding, to Him be all glory, world without end. Amen.

HUGH MCA. BEAVER."

Beaver was to have taken up work among the students of New York City, but God called him from the race course, where he had run so manfully and with such consecration, to finish his course in that other land where we all hope to be welcomed some day.

Lesson Three

MIRZA IBRAHIM One of the world's heroic runners who obeyed every command of the starter and whose unfaltering devotion to duty brought him suffering, punishment and death.

PERSIAN Mirza Ibrahim, a Persian, used to frequent the meeting room of the Protestant Christians in Khoi. He became intensely interested in the truths that he found there, and finally asked to be baptized in the Christian faith. For a year the mis-

sionaries hesitated to do as he wished, for they feared he might not be sincere. His friends and relatives made fun of him, but he persisted in his determination, and he finally publicly renounced his Mohammedanism and confessed Christ.

PERSECUTION His family and property were at once taken away from him, and he had to flee for his life. He went to another town and took refuge in Dr. Cochran's hospital, where he stayed a year or two.

PREACHING Finally, at his own request, he started out to tell the natives of the surrounding villages about the Christ who had saved him. He was energetic, courageous and enthusiastic. Before long he was arrested and brought to trial before the sub-governor. There he made an open confession of his faith, and was at once knocked down and kicked by the judge and by the frantic crowd. He was then arraigned before the Governor himself, and, though wealthy officials were ready to give him financial aid, he still reaffirmed his allegiance to Christ.

PRISONED He was thrown into prison, and the mob, surrounding the jail, demanded his death. He said, "You may shoot me from the mouth of a cannon, but you cannot take away my faith in Christ." There was such a tumult that Mirza was moved to another province and there taken before another Governor. He was asked what inducement he had received that caused him to become a Christian. He said, "Nothing but these bonds and imprisonment." He was stoned, beaten, put in stocks and heavily ironed and left to starve. Friends furnished him with food, and he preached Christ to his fellow prisoners. He was chained to a gang of murderers, who robbed him of his coat and bedding, but he tried to win even these men to Christ. He finally died from the effect of the choking administered to him by fellow prisoners, who thus endeavored to force him to deny the Christ. If he could run on a course so full of danger and suffering, what can we do?

Lesson Four

GEORGE PEABODY the man to whom the command "Go" meant to run on the Christian course as

a business man and banker. Peabody was successful in his "quest" for wealth, his "quest" for position, and his "quest" for power, but he made the running of a Christian Race the supreme "quest" of his life.

EARLY LIFE George Peabody was born in Danvers, Mass., in February, 1795. His folks were poor, and he had very little opportunity for regular schooling. He had a most earnest desire for knowledge, however, and as the years went by he educated himself in the best meaning of that term. At the age of eleven he left home and found employment in a grocery store. During business hours he attended strictly to work, but during leisure moments he was poring over his books. On the death of his parents he went to Vermont, where he worked on the grandfather's farm for a year. He added to his good reputation there, but was finally induced to enter the employ of his brother, who had a draper's shop in Newburyport, Mass. In this business George Peabody made a reputation for being absolutely honest, and he showed such fine tact in handling the customers as to win many lasting friends. He began to save money

and settled down for what he thought would be a life position.

THE FIRE One night a fire burned the store to the ground and George and his brother were ruined financially. It was a bad year for business in New England, and it seemed impossible for George to get a position of any kind. He finally decided to go to Georgetown, D. C., (which was a big move in those days) and there he found employment with an uncle. His pleasing personality and courtesy soon made his services invaluable, until finally a prosperous merchant, named Riggs, offered him a partnership in a wholesale drapery business. This was at the age of nineteen.

IN BUSINESS The firm established branch houses in Baltimore and New York, and George traveled over all the Eastern States, developing new trade. During a great financial crisis Mr. Peabody was able, on account of his wonderful financial ability, to aid the State of Maryland in such a marked way that thirty years later they bestowed special honors upon him.

LONDON When Mr. Peabody was thirty-two he visited London, and while there he saw what he considered some great business opportunities. Ten years later he sold out his business in America and established himself as a banker in London. He did not make the mistake of so many business men: that of devoting every moment to money-making for personal or family purposes. He entertained friends; advanced the interests of his native country; was a royal friend to his adopted country and her poor. His life was touched by the life of the Earl of Shaftesbury, which we studied in our first session. Shaftesbury was often pressed for money to meet the demands of the poor. He influenced Peabody to make some of his remarkable gifts which did so much to help the poor unfortunate men and women and children who were having a de-deplorable time on the great life's course.

FORTUNE Peabody remarked to a friend one day, "It has been my constant prayer to God that I might accumulate a large amount of money to give in charity to the poor." God seemed to honor this prayer, and Peabody accumulated what was

then considered an immense fortune, namely, ten million dollars, all of which, with the exception of legacies to friends and relatives, was given to the poor of England and America and to certain scientific and literary institutions.

THE QUEEN Mr. Peabody gave about two million dollars to help the poorer working people of London. He tore down blocks of miserable tenements and erected model homes where the ordinary laborer could live decently and for a reasonable rent. He did not believe in pauperizing people or bestowing money upon the vicious. In the model buildings that he erected there was to be a certain income which Sir Curtis Lampson said would in two hundred years provide for three-fourths of all the industrial poor of London.

Queen Victoria sent a special letter of thanks to Mr. Peabody for his noble gifts and would have knighted him if he had been willing to accept the honor. She finally gave him a costly miniature portrait of herself, which she had painted for him.

AMERICA Time will not suffice for the telling of the great gifts that Mr. Peabody made in America. There was a

great gift for education in the South, immense sums to establish museums at Harvard and Yale, gifts to colleges and churches, a quarter of a million to establish the Peabody Institute in his native town of Danvers, and many other noteworthy benefactions.

DEATH Mr. Peabody's funeral took place in Westminster Abbey, and then the noblest war vessel of England's fleet was commissioned to take his body to America, and thus the grocer's boy received at death honors that would be worthy of a king. America made great preparations to honor Mr. Peabody's remains and Legislatures adjourned to attend his funeral in a body. Thus we have the life race of one of the world's runners.

Lesson Five

HENRY DRUMMOND a noble, Christ-like athlete, known among young men as "The Prince," on account of the purity, dignity, courage and lovableness of his life. His monograph, "The Greatest Thing in the World," throws a wonderful light on the real meaning of the word "Love," as used in the Bible.

THE START Henry Drummond entered upon his life's race in 1851. We do not know when he definitely started upon the Christian Race, for his spiritual development was a matter of growth rather than sudden decision. At the age of fifteen Drummond entered Edinburgh University, and at nineteen began preparation for the ministry. It is therefore apparent that the commands of "The Starter" had a very definite meaning to Drummond early in his life.

FRIENDSHIP Hillis, in his "Great Books as Life-Teachers," says "It was given to Professor Drummond the good fortune to speak at one of those psychological moments when the world, eager and expectant, waited for a prophet of reconciliation between the Giant of Science and the Giant of Theology." "He ushered in an era of friendship between science and theology, and taught the world that it was possible to be a rigid scientist and also a sweet-hearted Christian. With him character was a thousand times more than culture, and Christ's words about the soul were infinitely more important than man's words about sticks, stones and stars."

It was in a very personal way that Drummond's life exemplified the real meaning of the word friendship, and it was the overwhelming love that he bore to the Master-Runner that enabled him to so sincerely love his fellow-men as to win the everlasting friendship of hundreds of men from every rank in life.

MOODY Hundreds of men and women felt that Drummond's life was one of the most Christ-like they ever knew, and when Moody started his meetings in Edinburgh he discovered in Drummond a spiritually trained Christian athlete who was in such perfect condition that he could be used marvelously in the extension of Christ's kingdom. For two years Drummond worked with Moody, and during that time he won literally thousands for the Master.

LOVE To realize the secret of the wonderful record that Drummond made in the Christian Race it is necessary that we other runners search for the basic principle of his life. What was the master-passion? Where did his power come from? Why was it that the worship of the multitude did not

turn his head? We might try to explain to the students of the class this secret and fail. Only those who are willing to read and reread that wonderful address of Drummond's, "The Greatest Thing in the World," will ever gain an actual insight into the mysteries of this secret. In his monograph Drummond takes part of a letter that the runner Paul sent to his fellow runners in Corinth, and he analyzes it and he dissects it and he explains it and he talks about it until you are sure that you have never seen it before. And as these words of Paul shine forth in an intensely practical and new light you will know once for all that it was the Holy Spirit that enabled Drummond to write as he did, and if you will obey Drummond's advice and read 1 Corinthians 13 once a week for three months, or, better yet, every day for the first month, you will not only know the secret of Drummond's life, but you will transform your own life.

A Writer When a Christian runner talks to one man he has a small audience, but the corresponding influence of that talk may be tremendous. When he talks to a group, as in a church or other as-

sembly, his audience is larger, but the effect of his message is not so powerful. When the runner talks to the world through books he reaches an immeasurably larger audience that he can reach in any other way, but the results are not nearly as great in proportion. Of Drummond this is doubtless true, as of any other man, and yet in a most remarkable way he could hold an audience breathless as he talked to them in the mass, and at the close of his address they would seek personal interviews and then tell him their secret lives. At the age of thirty-three his first book was published and the resultant immense audience was also captivated by the charm of his words.

FINIS It is impossible to tell of Drummond's life as an explorer and traveler, his visits to the colleges of America and Australia, the work he did in missions and the impression that he made upon the lives of many hundreds of boys, but now, though Drummond has been transferred to the heavenly course, his influence is still remarkably present in the world.

Lesson Six

THEODORE B. PRYOR a clear-thinking, thorough student who made one of the best records for scholarship that had been achieved in Princeton for over one hundred years. He gladly enlisted in the race and was living in Brooklyn when he finished his course.

HASTE There is often too much haste to follow one's vocation in life and a disinclination to lay a basis for a great race by long continued mental training. For the man who is forced to leave school or college before graduation, there is excuse. If he has the true ideal he will never stop studying. For the man who can pursue his training in the recognized channels and who lightly throws away his opportunity, there is no excuse.

PRYOR Theodore Bland Pryor was born in Virginia in 1851, the same year that welcomed Drummond's advent. As a youngster he delighted in everything that pertained to war, studied military tactics, engaged in mimic battles, and lived the life of a genuine happy boyhood. He was a sensitive individual and held to a high standard of honor.

PRINCETON At the age of seventeen Pryor entered Princeton, joining the junior class. When the class graduated Pryor was at the head, with a standing of 99 9-10 per cent. Aaron Burr was the only other man who had received so high a mark in Princeton for one hundred years previous to Pryor's record.

PROFESSION During special religious services held at Princeton in Pryor's senior year he made a definite and outspoken decision to enroll himself in the ranks of the followers of the Master-Runner, and at once he entered into the work of enlisting others. Of four special men who seemed to be totally indifferent to the claims of Pryor's new Master, he succeeded in winning two.

PERILS The great mistake that Pryor made, and it may have been inherent in his nature, was to allow himself to be isolated from his fellows. He brooded too much about himself. He failed to find a definite and unmistakable place for himself in the work of the world. He fought hard against despondency, and in time might have

overcome, but his earthly course was finished in 1871, when he was drowned in the East River.

Lesson Seven

DAVID G. FARRAGUT who started in life as an uncouth, foul-mouthed boy, but whose invincible resolution enabled him to train his will and afterward become a Christian hero and a great Admiral.

BOYHOOD David Farragut was born in Tennesee in 1801. He had a very sensible father and a most courageous mother. Unfortunately for David, his mother died when he was only seven years old. Where he lived, on the frontier, the influences were most demoralizing. David was adopted by Commodore Porter of the Essex, and later went to school in Washington, Chester, Pa., and Newport, R. I. At the age of nine and a half, however, he was made a midshipman in the navy. There he sought low companions and outdid his friends in profanity, gambling and drinking. Fortunately, at the age of ten, David was made a cabin boy on his father's vessel

when the little navy went South to see about the treason of Burr. One day after dinner David's father turned everybody out of the cabin, locked the door, and the following conversation took place:

A Crisis

"David, what do you mean to be?"

"I mean to follow the sea."

"Follow the sea!" exclaimed the father; "yes, be a poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die in some fever hospital in a foreign climate. With such principles as you have no man ever trod the quarter-deck. You will have to change your whole course of life if you ever become a man."

As David Farragut said years later, "I was stunned by the rebuke and overwhelmed with mortification. 'A poor, miserable, drunken sailor before the mast, kicked and cuffed about the world, and die in some fever hospital.' That's my fate, is it? I'll change my life, and I will change it at once. I will never utter another oath, never drink another drop of intoxicating liquor, never gamble; and, as God is my witness, I have kept these three vows to this hour. Shortly after, I became a Christian, and that act set-

tled my temporal, as it settled my moral, destiny."

Essex That was the turning point in the young runner's life. He now started on the Christian course. It would be unfair to his memory, however, to say that "he started on the course with clear sailing," as that is never the situation. It meant the constant exercise of resolution, the constant and re-iterated statement, "I will never utter another oath, never drink and never gamble." It was this idea of never giving in and allowing the one exception to occur, together with Divine help, that enabled Farragut to win out. At the age of twelve David was on the Essex with Admiral Porter, and after war was declared against England in 1812 they captured several prizes. To show the resolution that David manifested before he even entered his teens we have the record of how he handled a desperate situation. He was put in charge of a captured vessel and ordered to take her to Valparaiso, with the captain as a navigator. The latter was a violent-tempered old chap, and when David gave his first order the captain flew into a rage and started below for his pistols.

David yelled down to him that if he came up with them he would be thrown overboard at once. That settled all further trouble.

CAREER During the forty-five years, between 1815 and 1861, Farragut's life was full of adventure. The moral self-control he exercised upon his own personal life was duplicated by the control he exerted upon the lives and destinies of others. When the Civil War broke out Farragut sailed south in the steam sloop-of-war Hartford, which remained his flagship until the close of the war. He helped capture New Orleans, did heroic work in opening the Mississippi up to St. Louis, and when commissioned as Rear-Admiral he went to Mobile and made a record that will always stand in the annals of naval history.

PRAYER Farragut could fight and pray. He often preached to his men on the Sabbath. It was said of him: "*When he prays, he prays as if all depended on God; and when he fights, he fights as if all depended upon himself.*"

This seems to be the spirit that we as Christian runners should take with us throughout the long course that may be ahead.

Lesson Eight

WILLIAM HOLABIRD, JR. an all-around, intellectual, physical and moral athlete, "whose strength was as the strength of ten, because his heart was pure."

HOLABIRD It is quite significant when a boy by the name of William is nicknamed "Manny" instead of the usual "Bill." But the name of "Manny" as applied to Holabird was given, according to a magazine article, "on account of his manly qualities and an earnestness and steadfastness of purpose beyond his years."

HEALTH In Holabird's life we can see a symmetrical relationship between the spirit, the mind and the body. Physical health in his case was the foundation stone on which he reared a superstructure of notable athletic achievement, fine scholarship, a controlled will power, a lovable personality and a noble character. Of some men (judging from their lives) it might be said that early in life they laid the foundation of physical strength by bending every energy towards physical prowess. Later they

dropped their physical training and used every ounce of their strength towards gaining intellectual fame, and at last they planned to add to their lives the moral element and devote time to spiritual matters. Death intervenes, and they pass away with simply the physical man developed, or at the most the body and the mind strong. If death does not intervene spiritual indifference may and the early decision that some time attention will be paid to spiritual matters is never carried out.

EIGHTEEN With "Manny" Holabird these things cannot be said. He chose to live the even, all-round and symmetrical life. It was very fortunate that this was true because the total time that he was allowed to run on this earthly course was eighteen years and he was transferred to the heavenly course, where he is now running, before he reached college.

"QUOTED" A quotation from the Golfers' magazine will give us an insight into the varied interests of Holabird's life and show his strong traits:

"As a lad he attended the schools at Ev-

anston, graduating with high honors, and going later to the Hill School at Pottstown, Pennsylvania, to prepare for Yale, the examination for which he had just passed without conditions. While chiefly known to the public as a golfer, Manny was catcher on the school baseball team, half-back on the eleven, held the gold medal for the inter-class track meet, and in fact excelled in all athletic sports. As a scholar he always ranked high. He was devotion itself to his parents, his brothers and sisters, respectful to his elders, a leader among his associates, and beloved by all who knew him; tall in stature and muscled like a Greek god, with clear-cut delicate, refined and manly features. One thing worth studying in this noble lad's life was the wonderful influence that he exerted for good over his associates. Welcomed and popular everywhere, his head was never in the least turned by success after success. He took his few defeats as became the perfect gentleman that he was. . . . Manny Holabird and his beautiful pure life will be remembered long after Manny Holabird the golfer has been forgotten."

INFLUENCE

TRIBUTE An old gentleman, who had often played with Holabird on the links, wrote a letter of appreciation to the Chicago Times in which he said, among other things: "There does not occur to me any name of a boy yet in his teens more widely known, more honored for high manly character, more loved for gentlemanly bearing. He fully appreciated the difference between sport and work, between recreation and labor. He felt all of the seriousness of life, and how earnest must be the endeavor to make life most worth living." A boy swore in the presence of Holabird and a large group of other boys. Holabird gave him one look. Afterward the boy said: "My, how that look of Manny's did cut. I didn't swear any more." This incident shows the tremendous influence the Christian runner may have if coupled with his religious life there is athletic ability, manliness and character.

SIR GALAHAD Speer in his book, "Young Men Who Overcame," could not have said a more significant thing if he had written a whole volume about Holabird than he said when he attached to the name of

"Manny" Holabird the significant sub-title "A Modern Sir Galahad." Holabird knew what temptation was, but he overcame.

Lesson Nine

DAVID LIVINGSTON One of the world's greatest heroes, whose broad educational training and invincible spirit enabled him to overcome countless difficulties. A man who never fell behind for a moment in the Christian Race.

The Boy If we could make a thorough study of a boy's life during the first eighteen critical years; if we could know what his thoughts are and get some knowledge of the dreams and aspirations that arise in him as the years come and go, we would be able to diagnose his character and prophesy his future.

The boyhood of David Livingston is a case in point. A magnificent heredity, if we believe in the virtue that there is in Scotch blood. An environment that some would call absolutely unfavorable, but that others would term advantageous. Born in a poverty-stricken home. Compelled to enter a factory at the age of ten, where his labor

began before the light of the morning sun, and terminated only after darkness had covered the face of the earth. We may judge of the ambition that stirred the heart of this little youngster when we read that the first half-crown he earned was spent for a Latin grammar. This book was fastened to the machinery so that no half minute of the long factory day would be lost.

SIXTEEN At sixteen we see David finishing his Virgil, Horace and Cicero, and, better yet, having formed habits of determination, application and endurance that will stand him in great stead on life's roadway. A study of history, of politics and of literature brings David Livingston to the point where he believes that the Master-Runner's desire is that he shall fit himself for the work of a preacher or minister. So he goes to Glasgow, engages a garret to live in, panders to his physical appetite by living on Scotch oatmeal, and has the exciting physical exercise that any boy may indulge in by taking long walks. All of this time he studies. He knows the value of observation and the necessity of a trained mind.

CLASSICS As he put his whole heart in the study of classics he little realized that he was laying the foundation for a life's race to be run in the depths of the African forest and that such a study would fit him to master later the dialects of the African tribes.

SCIENCES Livingston studied the sciences, little realizing that God would later enable him to use this knowledge for research work in geology, geography and botany. This astounding young man next enters a medical school and SURGERY achieves skill as a surgeon, all of which, later in life, will prove an invaluable asset on the Christian course. On his studies in philosophy, theology and ethics, and his final ordination to the ministry, we have no space to dwell. Livingston, up to this point, would be a most admirable example of a man who fitly represents the value of a trained mind. There was something more in his makeup, however, than a hunger for the knowledge that comes from books. His heart was beating with an overflowing love for humanity and he was coming to a definite point of decision to throw his life

China

into a work for the Chinese where the opium war was then being waged. Just at this point on the race-course the runner Livingston meets that other runner Moffat. Moffat had just arrived from Africa, and he drew a thrill-

Moffat

ing word-painting of how the Master-Runner could be best served if some man with courage and ability would go to Africa and present Jesus Christ to that nation.

Dangers

The danger of sunstroke, the deadliness of the African fever, the almost sure death by ferocious African natives, was the trinity of terrors that the mission directors tried to hold up before David Livingston in their endeavor to dissuade him from throwing away his life in that Dark Continent. Livingston, with that determination and nerve that had made him the master of so many books, fairly forced these directors to let him go. They said, "Go, but we disclaim all responsibility." With the eagerness of the old Greek athlete, as we see him standing in set position on the starting point, every nerve tingling with the desire to be off—with this eagerness Living-

ston hurried home to say good bye so that he might catch the South African steamer about to sail. Oh, that we had the time to paint that last farewell scene, as father, mother and son meet in their humble home on that last night when David is to say good bye, or that last walk towards Glasgow when father and son are face to face for the last time. Space forbids our trying to do justice to this scene. Talk about the test of the physical runner when he is losing his wind: his muscles weaken and every nerve in his body says "You simply must rest." Now is the testing time for David Livingston. Are there not other ways to serve the Master than to throw away his great mental attainments in a wild, visionary and deathly trip to Africa, the unknown world? The second-wind comes; this spiritual giant will go ahead though death itself says stop.

VOYAGE On that long voyage to South Africa, the youngster is quietly perfecting his policy. He will use God-given judgment and uncommon sense in the course that lies before him. On landing, Livingston plunges into the forest and is lost to civilization for seven months. Secluded from

all but natives, he is engaged in mastering the language, studying the habits and learning the ideas of the natives. Something more than enthusiasm, something more than endurance is necessary in the Christian runner who is to make a world's record. There must be divine wisdom and an overmastering love and the power to concentrate all of one's stock of accumulated knowledge on the special obstacles that the runner finds blocking the course at every point.

1,000-Mile Tour With all the zeal and knowledge accumulated during Livingston's first seven months of life in Africa, he plans a thousand-mile trip into the interior and begins to lay in supplies and provisions. For six months this great hero and explorer travels north toward the heart of the country. The time comes when the oxen die and Livingston is obliged to desert his supplies. Scores of wild tribes are now between Livingston and the point where he left the coast. It is again a question of the "second wind." He keeps his medicines, packs his luggage, and continues on the course. Watch him as he enters a village where no white man has ever been seen or

even heard of. He walks smiling through the scowling native crowd, steps up to the native chief and puts out his hand, expecting a greeting in return. His personality, with courage and love mixed in the proper proportions, wins everybody—yes, even the love and friendship of the very men whom Arabs and Boers call devilish and treacherous. Surely "Love" is the greatest power and factor in the world, for in years not a single article was ever stolen from Livingston and those wild savages in some cases would die for him gladly.

MISCELLANEOUS As an irrigation engineer, as a practical house-builder, as the head of an agricultural college, as a brave hunter and capable physician, as a preacher and teacher, as a stock raiser and wagon builder, Livingston spent years in bringing the blessings of civilization to those Africans. As a fighter against human slavery Livingston would have won human renown if that had been all of the work he could ever have accomplished. If the class wish to know the result of Livingston's explorations that took place after the events we have mentioned, he must read for himself

what followed when Livingston wrote back to England: "I shall open up a path through this continent, or perish. My blessings on my wife. May God comfort her."

Lesson Ten

THOMAS ARNOLD of Rugby, whose spirit of power, and of love and of sound mind, exercised a most tremendous influence over the lives of hundreds of boys.

TALENTS To Shaftesbury, the child of wealth and culture, God entrusted many talents. He used them to help the poor and down-trodden of the earth.

To Hugh Beaver was granted only a few years here on this sphere, but he used his God-given talent to touch the lives, for good, of many scores of college men, and the written story of his brave endeavor will continue to act as a source of inspiration.

Drummond met the responsibilities that the Master-Runner placed upon his shoulders and a great cloud of witnesses have already testified that he ran a great race.

ARNOLD To Thomas Arnold, born in the Isle of Wight, one in a family of eight children, with an unspoiled childhood

and an early environment that seems in many ways to have been ideal, were entrusted many talents and a corresponding amount of responsibility. A vast cloud of witnesses testified (during his life time and many times after his death) that Thomas Arnold had run the kind of a race that changed the whole tone of school life in England and affected the lives of thousands of boys during the most critical periods of their careers.

SCHOOL DAYS While we have hinted that the childhood of Arnold was spent amid surroundings conducive to a healthy growth, his early school experiences were of a different type altogether. His school associates were often boys who had no reverence for anything. They were selfish, they openly acknowledged vicious habits and were united in one great bond, that of hatred of the common enemy, the teacher. In the life of Shaftesbury we have hinted at similar conditions. The whole future of Arnold depended upon just how he would conduct himself under these conditions of a forced evil environment.

A FIGHTER Like most of the boys that we find in the Young Men's Christian Association's active work, Arnold

possessed high ideals. He fought a winning battle in school against the evils that were prevalent. And because he fought rather than simply to stand acquiescent and keep himself clean, Arnold became a stronger and more manly type of a man. There was nothing effeminate about the feelings of Arnold during his boyish school days. His letters home, which described in enthusiastic language class battles and personal encounters, showed that he then possessed the spirit that was later to make him a power in the scholastic life of the empire.

SCHOLAR The fact that Arnold gained the Chancellor's prize at Oxford shows the degree of his intellectual attainments. As Arnold began to face the question of his future vocation, there came to him, as there come to so many of us, great doubts and perplexities. He stated his troubles to a friend who finally sent him away with a thought that in time became one of the key thoughts of his life, namely: "Do each day what God gives you that day to do, and concern yourself with that only."

VISION From this point Arnold began to see what God had for him to do in the world, and he began to taste

the joy that comes from constant and intimate communion with the Master-Runner.

PASTORATE Ten years spent in a pastorate gave valuable training to Arnold. From there he was called to the headmastership of the school at Rugby. There had been about thirty candidates for this important position and that the trustees chose Arnold was proof of his inherent ability.

RUGBY We, here in America in the twentieth century, can not realize the conditions existing in such schools as Rugby at the time Arnold took charge in 1828. Selfe says, "We can imagine for ourselves some of the consequences of 300 to 400 boys being thrown together in intimate association, at a time of life when the sense of bodily vigor and spirits and of animal passion is strongest within them, and the control of conscience and reason is scarcely felt. Personal supervision by masters was reduced to a minimum and the result was misrule and license."

ARNOLD Very soon after Arnold took hold the boys began to realize that a manly wise man was at the head of things.

He attempted to reform things, not hastily, but in the spirit of prayer. Under a strong hand, a determined will, and an intense love for boy life the whole atmosphere of the school began to improve. Honor among students, a thing totally foreign to the minds of most schoolboys previous to Arnold's reign, began to manifest itself. To sum up the remarkable effect of Arnold's fourteen years of work at Rugby, we simply quote from Dr. Johnston: "Hundreds of men in England will leap to their feet today at the mention of his name."

Lesson Eleven

GEORGE W. CHILDS Whose optimistic spirit and other good qualities enabled him to rise from poverty to a position as editor and philanthropist.

START IN LIFE Of the ten men whose lives have been discussed by the class, it happens that seven received the finest kind of educational advantages and three did not. The man we are to discuss today lacked the education that comes through the high school and college curri-

culum, but he did receive the culture that comes from the University of Varied Business Competition. George W. Childs was born in Baltimore and lived there for thirteen years. Up to the age of ten he evidently attended school in much the spirit of any other American boy. During the next three years he attended school but worked during the long summer vacation as errand boy in a book store. Probably there is no minor occupation in the world where the average boy has more opportunities to prove the kind of stuff that is in him and to prove whether he is an optimist at heart than he can find in the running of errands.

THE NAVY

At thirteen young Childs entered the United States navy, where he spent fifteen months. In matters of discipline and of general health Childs lost nothing by this feature of his educational training. As soon as he left the ship he went directly to work for a Quaker bookseller, this time in Philadelphia. With his optimistic frame of mind he accepted the three dollars per week salary and smiled about it. As a suggestion of his viewpoint we quote his own words about his life at this time:

OPTIMISM

"When first at work in Philadelphia, I would get up very early in the morning, go down to the store, and wash the pavement and put things in order before breakfast; and in the winter time would make the fire and sweep out the store. In the same spirit, when books were bought at night by auction, I would early the next morning go for them with a wheelbarrow; and I have never outgrown this wholesome habit of doing things directly and in order."

It took just about two weeks for the good old Quaker to measure George, and their regard for each other was mutual. There is absolutely no doubt that Childs' good physical health and the consequent affable cheerfulness and optimistic spirit had a pronounced bearing on his business career during the years that followed. He remained with the Quaker for four years and then decided to go into business for himself. The fact that the Quaker's store was in the Public Ledger building brought Childs into an acquaintance with that journal that he might not have secured otherwise, and he made the positive decision that the day should come when he personally would own that paper. He dared tell no one of this vision, for fear he would be termed visionary.

IN BUSINESS At the age of nineteen Childs went into business for himself, and did well, the young clerk having won the friendship of book publishers in New York and Boston as well as in Philadelphia, since with them character counted more than cash and they were glad to see the young fellow secure a start in the world.

Later Childs is invited into partnership with the firm of R. E. Peterson & Co., and his judgment led the arctic explorer Dr. Kane to publish a popular account of his explorations instead of a dry technical work. It was a good business policy and you can imagine the financial return to the publishers when you learn that they paid Dr. Kane a royalty of $70,000 the first year.

THE LEDGER At the age of thirty-five Childs realized the beginning of the fulfillment of his life's dream; he purchased the Philadelphia Ledger. This in spite of the fact that the owners had lost $150,000 the previous year. Childs was an optimist, of the far-seeing type, and he knew what might be done with a newspaper of the right kind. He at once excluded everything from the paper that could not be read in the

family circle, eliminated scandal and slang, and only accepted legitimate advertising. The paper became popular at once and it eventually made Childs a millionaire.

PHILANTHROPIC RUNNER As a Christian runner, Childs specialized in giving away money. Year after year his gifts amounted to one thousand dollars a day. He treated his employes with generosity and he became known as "the most distinguished American citizen." He entertained in his home men like Dickens, Spencer, Froude, Irving, DuChaillu, Bancroft, Longfellow, Lowell, Grant, Sheridan, Sherman, Emperor Dom Pedro, and others. His life was full of kindly deeds and his cheerful disposition aided many another runner on the Christian course.

Lesson Twelve

PETER COOPER Whose inventive mind and ability to meet all kinds of emergencies made his life race a unique one and a blessing to many others.

COOPER'S START Peter Cooper, like Childs, did not secure much schooling, in the ordinary meaning of the

word. In fact he must have had less, as we learn that when Peter joined the family his father, who was a hatter, had a hard time to secure money enough for the most pressing of the family wants. As soon as Peter was as tall as the table he began to learn to make hats instead of going to school, and the first thing that he did was to pull hair out of a rabbit's skin. At the age of twelve he could turn out a complete hat but, in spite of the help he rendered, his father gave up the business and opened a brewery. Peter delivered the kegs, but this venture failed and his father started making bricks. Peter handled bricks for a living, but this line gave out and the family moved to Brooklyn and tried the brewery business again.

SEVENTEEN This business having proved a failure, Peter decides it is time to learn a trade, as he has now reached the age of seventeen. He has only had an occasional day or half day at school and the outlook is rather discouraging, but the next four years as an apprentice in the carriage building trade gives him a tangible asset for the future. During this time he invents

a machine for mortising the hubs of carriage wheels which proves of value to his employer.

INITIATIVE When Peter reached the age of twenty-one his employer offered to set him up in business, but Peter Cooper preferred to exercise his own initiative and he moved to Hempstead, Long Island, and began the manufacture of a machine for shearing cloth. He made money for some time but the final results of the war with Great Britain ruined his business. The next two ventures, the manufacture of furniture and the selling of groceries, were not very successful, though the latter enabled him to lay aside a little money.

GLUE At last comes the turning point in Cooper's career, and all of his previous experiences aid in helping him to really find himself. His powers of observation, his undoubted inventive genius, and his ability to strike out into untrodden paths, enabled him to see a fortune in the manufacture of glue. It was an article destined to be a universal necessity, but the kind that was being manufactured was of a very poor quality. The material from which glue was made was

very cheap and the profits large. Without too great increase of expense, Cooper made better glue. His new venture was a great success and money was made in a legitimate but very rapid manner. Investments in real estate, the erection of iron foundries, the construction of the first locomotive ever made in the United States, and many similar enterprises, made Cooper not only wealthy, but of great use to his country. It was Cooper's able and persistent cooperation that proved of inestimable value to Field, in the laying of the Atlantic Cable.

RESULTS Mr. Cooper endeared himself to great masses of people and in spite of his lack of education, except the education that comes from business, home reading and contact with cultured men, he was a frequent speaker in New York city on moral, political and economic subjects. He realized, however, at every step in the race, the inconvenience and embarassment that resulted from his lack of knowledge, and for this reason he studied to ascertain how he could consecrate his wealth for the use of the coming generation of young men who, through poverty, might be situated as he was.

COOPER UNION In Cooper Union, for the advancement of science and art, we see the realization of his desire.

TODAY There is a widespread feeling among younger men today that America does not furnish young men with the opportunities that Childs and Cooper had to use their native genius. It is said that the large corporations which have evidently come to stay, are monopolising the various fields of industry and originality and initiative will no longer bring great rewards. A recent study by Mumford in Harper's Weekly, where he summarizes the result of an investigation made among the leading railroad and industrial corporations, proves that this prevalent and pessimistic feeling is unjustified. Men whose income in the past ten years has increased in many instances by 2,000 per cent testify that the very life of these corporations depends on their recognition of originality and initiative.

Lesson Thirteen

HENRY W. CAMP "The knightly soldier," who on the campus, on the field of battle, and on the course of life fought a brave fight.

HEROISM We have chosen for our sketch today a man who really was a hero. He was courageous in war because he was first courageous on the college campus. He ran a noble race in public because of the nobility of his life in private.

BIRTH Henry Ward Camp was born in Hartford in 1839. As a youngster he had an almost abnormal love for books, and at the age of ten he entered the high school. Without self-seeking he became in time a leader among other boys. It was in him. At the age of seventeen Camp entered Yale, and during the following year he made his formal entry as a member of a church in his home city, though he had been running a consistent, even race on the Christian course for years. Dr. Horace Bushnell, his pastor, said that he had never seen Henry Camp when he was not a Christian and that he undoubtedly never had recognized him as anything else. Dr. Trumbull, in his biography of Camp, tells of his experiences as a young boy in writing sermons and speaking from texts, but in spite of this early precocity, there was every evidence of manliness and

vigor and good cheer about Camp's life as he developed into manhood.

YALE He rowed on the Yale crew in a race against Harvard, at which time Harvard won; but owing to Camp's persistence they arranged for another race the next day, and this time Yale won. The Rev. Joseph Twitchell, who rowed next to him in the Yale boat, once, quotes a wonderful sentence word-picture of Camp. "I well remember, while at college, riding out with a classmate of his and passing him as, erect and light of foot, he strode lustily up a long hill, and the enthusiasm with which my comrade pronounced this eulogy: 'There's Henry Camp, a perfect man, who never did anything to hurt his body or his soul.' "

NERVE Camp was one of those students who had the nerve to stand up for his friends and his greatest friend was the Master-Runner, Christ. He introduced this friend to many a college man, and, as we all know, this is a thing that requires moral courage, tact and conviction. To make this work a business and do it effectively requires heroism of the highest type.

LAW Immediately after graduation Camp taught school in West Hartford, but when the Civil War began he was studying law. He kept this up for seven months after war broke out, and then he felt compelled to accept a commission in the 10th Regiment of Connecticut Volunteers.

HIS REASON It is helpful when we can learn the motives that inspire men, and Speer tells us of the farewell words that Camp spoke to his Sunday-school class. He said simply:

"Although I love my home, and love this old school, I cannot say that I am sorry I am going away. I cannot say that I leave you all because I deem it my duty to go. I rejoice rather, that, at length, I am to have the part that I have longed for, but which has been denied me until now, in defending my government and in serving my country. I go because I want to go; and I give God thanks for the privilege of going."

COURAGE The army offers the greatest possible opportunity for the exhibition of moral courage when there is no battle on, and of physical courage when the

bullets are flying. Camp was true to both testings. He could rebuke the teller of an impure story and he showed sand in the moments of greatest physical danger. He went through various prison experiences, including Libby Prison. Being paroled from there and afterward exchanged, he insisted on going back to the scenes of war. He was transferred from the earthly race course to the heavenly one during the fight before Richmond. Camp, at his own request, was in the front line of battle, leading his men, when he fell. His friend, the chaplain, rescued his body, which was afterward buried at Hartford. The inscription of his monument shows that he was a Major of the 10th Connecticut Volunteers and among other things it calls him "A true knight: not yet mature, yet matchless."

There are battles today for commercial supremacy, wars against political corruption, fights on against the wiles of the prince of darkness, and every opportunity for men of the right calibre to show as high a degree of personal heroism as did Henry Ward Camp, a knightly runner.

HORACE W. ROSE The football player, track athlete, and catcher, whose physical prowess was only exceeded by his power to win men for the Master-Runner.

ROSE In the life of Horace W. Rose we have one of the most attractive personalities in the whole group of twenty-four men. He was only permitted to spend twenty-seven years here on earth but those twenty-seven years were certainly well lived.

It is not always safe to judge what kind of a man will develop from the immature boy, but an incident that happened when Horace was only three years old does show how even a youngster of that age is affected by his environment. There was an unusually strong agitation on the temperance question in the community and one day Horace was seen standing on a chair, facing an imaginary audience, with a book in his hand, and he delivered the following exhortation:

"Don't 'e dink any more fisky; it drunks you; it burns you so you can't see; it deads you. Don't 'e do it. For Christ's sake."

COLLEGE The fact that Rose was on his college football team; that he caught on the college nine and could enter into athletic events—all gave him a strong prestige and influence over his fellow students at Beloit. As a senior he was made president of the college Y. M. C. A. and later he served as general secretary in two different universities, Iowa and Michigan. In 1899 he commenced to manifest the manifold talents that God had given him in the broad work of a student secretary of the International Committee.

TO ILLUSTRATE There was nothing morbid or gloomy about the type of religious life that Rose lived and the illustration that Mr. Speer gives proves that Rose would naturally fall in the class sometimes termed "muscular Christians:"

"At a State convention held in a college town, Rose had been provided with fine quarters in a hotel, so that he might have more privacy for the important work that there was before him. A group of athletic men of unclean lives invited Rose to come and stay with them. For reasons that are now self-evident he accepted. When he entered the

rooms to which he had been invited he found on the walls some pictures that offended his sense of purity. He said to the fellows: "If I stay here, those must come down." They retorted that 'he would have to take them down first.' At college Rose was a famous wrestler. He immediately accepted their challenge, and one at a time threw the four men in succession, although two of them were much larger men. After the wrestling bout he saw a baseball on the table and said: 'Do you men play ball?' And they replied: 'Yes, a little.' Rose said: 'I used to do some of it myself. Come out in the yard and I will play burn with you.' And the old 'Varsity catcher used his strong arm for the glory of God, and soon retired the group with puffed hands."

MUSCULAR CHRISTIANITY

The room decorations were removed and before that convention was over this noble runner had, by the power of God, won these men for the service of the Master-Runner.

POWER

A man may succeed in the practice of law because of his legal knowledge. A physician may have great success in the practice of medicine on account of his

cheerful disposition and knowledge of the medical profession. But when it comes to the wonderful science and art of winning men to the service of the Lord Jesus Christ there must be something besides one's own personality, besides one's athletic ability, besides one's own human wisdom. This something Rose possessed. He spent valuable time in the intimate presence of the Master-Runner. He knew what real, intense prayer meant. There was a close connection between the man Rose on the earthly race course and the eternal God of power in heaven. For this reason the Holy Spirit could use Rose, and He did.

AMBITION It was the ambition of Rose "to leave a trail of light behind him." In sixty of the eighty colleges that he visited, men were converted during his stay. It was reported that in one year he was used to win more than four hundred students to Christ. Twenty-five men enlisted to run the Christian race in foreign lands as the result of the influence of Rose. Personal interviews that he held with men induced over six hundred to begin the study of the Runner's Guide Book, the Bible. It was

because Rose had "power" that every letter and every conversation affected men.

SMILE A student went to the depot to meet Rose. He was afraid he might not recognize him in the crowd. A friend said: "Pick out the biggest man with the biggest smile." He found him.

Lesson Fifteen

U. S. GRANT The man with a great weight who, laying it aside, became a famous soldier and the President of the United States. In studying the lives of the great men it is of value to know something of their heredity, natural environment, selective environment and early habits. It is only through such knowledge that we are able to make an accurate estimate of their achievements.

INHERITANCE Grant inherited a strong, vigorous constitution. He had the tremendous advantage that comes from spending one's early days in the country. His ancestry bequeathed to him a virile nature, absolute fearlessness, and an invincible determination. Of his early schooling we

have space to say but little. Thomas Arnold of Rugby once said: "The difference in boys is not so much in talent as it is in energy." Grant's early life certainly proved that he possessed energy in a most marked degree.

TRAINING The training that Grant received at West Point was of such a nature as to make possible the wonderful military achievements of his later life. As a young soldier Grant received invaluable training in campaigns against the Indians in the West, and later, his life in the Mexican war was a sure proof of his personal courage and ability. At the close of the Mexican war, Grant had won the promotion to a captaincy, but shortly afterward he resigned his commission and returned to his home in Illinois.

CIVILIAN LIFE Civilian life did not seem to afford Grant the proper outlet for his capabilities. He was not a successful farmer, he made a failure of the real-estate business, and in the tanning of leather he certainly gave no evidence of the real power that lay dormant in him. Undoubtedly the rough life that Grant had

lived amid the temptations of the frontier had had its effect on his personal character. Business failure, financial trouble and nervous strain made it hard for Grant to resist the temptation to drink.

HANDICAP Without entering into a lengthy discussion about this phase of Grant's life, it is sufficient to say that the records show that the use of alcoholic liquors proved to be an almost fatal handicap to Grant in his life race. Events which would have ruined the career of a weaker man served to open Grant's eyes to the tremendous "weight" that he was carrying. We do not know just when Grant determined to lay aside his particular weight. That he did lay it aside is a matter of history. With the Civil War came the opportunity of Grant's life.

FREEDOM Released from his besetting weight or sin, it seemed as if no force of circumstances could possibly hold Grant back. Patriotic, brave, reticent, and with inherent ability that proved him to be one of the military geniuses of the century he overcame seemingly insurmountable ob-

stacles. With promotion after promotion, Grant advanced until he became the head of one of the greatest armies that the world has ever seen. Abraham Lincoln was glad when he realized that at last he had a general in the field who was a man after his own heart. Grant won great victories in battle, but the greatest victory of his life was the victory over his appetite. Grant captured cities, but it was true of him, as it has been true of many others since, that "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." In becoming the absolute ruler of his physical appetite Grant became better than the mighty.

HONOR Of Grant's attainment to the Presidency of the United States, of his triumphal tour of the world, at which time kings, emperors and czars endeavored to outdo each other in showering honors upon this truly great man, and of other notable triumphs and honors that fell to his lot space forbids mention. One significant incident, however, shows the character of the man and how completely he had been convinced of the necessity of total abstinence from his old "weight."

BANQUET Grant was to be entertained at a banquet in the city of Houston, Texas. All that money could do to make the affair a success was done. Wines of the rarest vintage were ordered. The most notable men in the Lone Star State were present. After all were seated the head-waiter approached the place where Grant was seated and was about to pour out the first glass of wine for the guest of the occasion. Quietly and unostentatiously Grant reached forward and turned his glass down. With the true spirit of Southern chivalry every Texan present, in the same quiet manner, reached forward and turned his glass down, and, for once in the history of banqueting in the Southwest, a famous dinner was served without a drop of alcoholic liquor being drunk.

Lesson Sixteen

DWIGHT L. MOODY A powerful spiritual athlete whose devotion to the Runner's Guide-Book, and loyalty to the Master-Runner, made him one of the world's greatest soul winners.

INHERITANCE Dwight L. Moody certainly received a great inheritance, not in money, nor in worldly position, but in

physical stamina—the ability to stand any amount of hard work, and the magnificent training of a thoroughly good and wise mother. The careful study of the early life of Dwight Moody will repay every Christian student who is anxious to establish an enviable record on the Christian course. The biography written by his son, William R. Moody, furnishes the best book of reference that is obtainable.

FUN LOVER A keen sense of humor seems to be a characteristic of many great men. Will Moody tells the following story that proves that Mr. Moody was no exception to the rule: "The 'Closing Exercises' in the district school were events of great importance to the younger element. On one such occasion Dwight gave as a recitation Mark Antony's oration over Julius Cæsar, and to add, as was supposed, to the dramatic effect, introduced a small box to represent the coffin of the illustrious dead. The teacher's desk served as a bier upon which the box rested, and, as the eloquence of the orator found added expression in extravagant gestures, the lid of the box was knocked off and out jumped a very much

frightened old tom-cat." The vivid imagination, the originality, the audacity and the sense of fun that enabled the small boy to conceive and carry out such a humorous exploit were characteristic of the man who afterward showed many of the same characteristics in doing the important things of life.

EARLY START Dwight Moody's father died when he was very young, leaving his mother a widow with nine children to support. At the age of ten we see the little country youngster trudging off to a neighboring village to spend the winter months working. A few years later he secures work in a printing office in Clinton, Mass., and at the age of seventeen we see him start out for Boston with a total capital of five dollars (barely enough to pay his fare to that city) in order to make a living for himself and to help the loved ones at home. Those first few days in a great city were days of discouragement and homesickness, but finally Dwight secured a position in a shoe store. It took only a short time for the sturdy common-sense, tact, and diplomacy of the country lad to show itself, and young Moody turned out to be a most excellent and

successful salesman. The great safeguard that was to protect Moody from the temptations that so often ensnare young men in their first few years of city life was the fact that he became a regular and attentive church attendant and an interested member of a young men's Bible class. Up to this time actual and personal Bible study had never been an important factor in young Moody's life. Neither had he ever made an open and positive commitment of his life to Jesus Christ. He had been a praying boy, however, brought up under the best of religious influences, and the soil was ready for the good seed that his Bible teacher, Mr. Edward Kimball, was only too anxious to sow. The Runner's Guide-Book became a most fascinating object of study to Moody, and as the weeks went by Mr. Kimball became more and more interested in the idea of getting him into the Christian life.

DECISION Finally in the very spirit of the Master Himself, Mr. Kimball sought Dwight Moody out, right in the shoe store where he was employed. The young clerk was busily engaged in the back part of the store when Mr. Kimball went up to him

and putting his hand on his shoulder told him that the Master-Runner was ready to have him enter into the Christian race. We do not know the actual words that he used, but we do know that he presented the love of Christ to Moody, and that Moody made an absolute and unconditional decision to serve the Christ. Seventeen years later, in the city of Worcester, Moody met Mr. Kimball's son and then and there led him into the same life of Christian service.

SERVICE Moody thought at first that his conversion might injure his business prospects and that absolute truthfulness might handicap him in his remarkably successful work as a salesman. He soon learned by actual practice that the rigid following out of Christian principles is a positive aid in every form of legitimate business activity. After two years in Boston, Moody decided that there would be better prospects for ultimate business success elsewhere. Without consulting anybody he went to Chicago, and within two days secured a fine business position. He immediately identified himself with church people and began to look around for an opportunity to do just as definite work in

his Heavenly Father's business, as he was doing in his secular occupation. He rented a pew and then visited saloons, boarding houses and street corners to find young men that he could invite to use his pew.

BUSINESS Promotions from retail clerk to city salesman, from city salesman to commerical traveler and collector; then a change from his first employer to another, where he could sell goods on commission and thus have more freedom for Christian service mark the successive steps in Moody's business career. It was his ambition to accumulate a fortune of $100,000, a great amount of money in those times. When he was twenty-three he had saved up $17,000 and that year he cleared $5,000 in commissions over and above his regular salary. Then came the special call of the Master-Runner, urging Moody to give up all thoughts of business success and money-making, and to devote every ounce of his vast energy and every moment of his valuable time to a definite service in helping his fellow-men and enlisting them in the Christian race.

SURRENDER This meant self-sacrifice and the giving up of a great ambition. Moody might well have hesitated.

Was he not at this time filling four pews every Sunday with young men from the streets? Was he not accomplishing one of the grandest works imaginable for the poor boys of Chicago? Was he not leading scores of other men into definite Christian service through the magnificent enthusiasm and ability that he manifested as an organizer and general of Christian workers? These and many other things were true, but the Master-Runner's commands were imperative and Moody gladly responded. Time forbids telling the fascinating story of Moody's achievements when his whole time was devoted to the work of a spiritual athlete. No record of achievement on the cinder path, or account of the glories of a football match can compare with the interesting story of Moody's life.

SERVICE During the first year of service under these new conditions Moody was obliged to draw heavily on his savings, as he received only $300, in comparison with the $5,000 he had made during his last year in business. He exercised the utmost economy, getting a room at a low rental and living at the cheapest kinds of restaurants, so

that his savings might hold out the longer and thus give him more time for his beloved work.

With an absolute dependence upon God and no financial backing, this veritable hero of the Cross became what we would now call a city missionary. Sometimes he was called "Crazy Moody." The newspaper reporters dubbed him "Brother" Moody. In the eyes of Red Eye, Smikes, Madden the Butcher, Jackey Candles, Billy Blucannon, Darby the Cobbler, Black Stove Pipe and other Chicago street gamins, however, Moody was the first friend they ever had. He not only introduced them to the Master-Runner, but also kept them acquainted with Him, and many of these boys came to be known as Moody's bodyguard.

CIVIL WAR What Mr. Moody accomplished for the material betterment and spiritual salvation of the soldiers of both the North and South during the Civil War would fill a volume. His work for the extension and betterment of the Sunday-schools of the country would demand the space of many volumes, and his magnificent service for the Young Men's Christian Associations

of the world would fill a library. As a preacher he won scores of thousands of men and women to Jesus Christ. It has been said: "One hundred millions heard the Gospel from the lips of Dwight L. Moody." The buildings at Northfield and Mount Hermon and Young Men's Christian Association buildings all over this land bear eloquent testimony to the genius and hard work of this great man.

GUIDE-BOOK William E. Dodge said: "There were two early influences that affected the life of Moody more than any others. One was the companionship and help that came to him from the brotherhood of the Young Men's Christian Association. But a stronger and greater influence was his beginning in the study of the English Bible. He devoted himself to an intense study of it and it transformed his life."

Lesson Seventeen

GEORGE W. HINCKLEY A most lovable man, who has never grown old, and whose remarkable success has been due to his intimate re-

lationship with his Counselor, the Master-Runner.

A Boy's Dream When George Hinckley was a small boy the misfortunes of a school-mate made a deep impression on his mind, and he began to indulge in day dreams and have visions about what he might do for unfortunate ill-treated boys when he became a man. A few years later George became interested in an orphan lad, and his early determination to devote the strength of his manhood to the welfare of imperilled boys became more strongly fixed. Years rolled by and George Hinckley became in turn a student, a teacher, a business man, a pastor and a Sunday School missionary.

The "Boys' Fund" It was while Mr. Hinckley was employed by the American Sunday School Union to visit every section of the State of Maine that the dreams of boyhood began to assume a tangible shape. One day he made a covenant, saying, "I will take to my home the neediest boy I have ever seen in Maine. I will ask no one to aid me in caring for him.

If anything comes into my possession above my stated salary of $800, which I can use for the boy, I will regard it as coming from heaven for the boy's support. At the end of each month I will use one-tenth of my own income and anything else which comes to me in paying the boy's expenses. If I have more than enough for the boy, I will deposit it in the savings bank as the Boys' Fund. If I can care for him a year without incurring debt I ought to be satisfied, but I want a token from God, for I must know whether this is a conviction from Him or a boyish whim that I have been cherishing all these years. If, in addition to the boy's expenses, I shall receive at least $100 more, I will take it as a token that God calls for more of the same kind of work."

The boy was found. He was in need of clothes, of food and of training. He was taken into the home of Mr. Hinckley and given every care. The year passed. From the most unexpected sources the "Boys' Fund" received subscriptions, and when the last day of the year was reached the boy had been cared for and there were $215 in the bank for further operations. Mr. Hinckley's faith was strengthened. He had asked the

Master-Runner for a token and it had been granted.

In a few weeks the fund grew to $500. It was doubled by one gift, making a total of $1,000. Mr. Hinckley began to look around the country for a place to locate a boys' home. In the "Story of Good-Will Farm" there is a most intensely interesting account of how the place for the boys' home was finally discovered. At every step of the search one can *now* see how the hand of the Master was providentially leading Mr. Hinckley. In June, 1889, the place that afterward became known as Good-Will Farm was purchased. It consisted of a farm house and one hundred and twenty-five acres of land, situated on the banks of the Kenebec river, a few miles north of Waterville, one of the most attractive and beautiful spots for a home that can possibly be imagined. During the first summer after the farm was purchased, it was used for "fresh-air children," and in September three of the boys remained, thus becoming the first regular members of what was destined to be one of the most remarkable character-building farms in the world.

NINETEEN YEARS During the nineteen years that have elapsed since these three boys ate their first breakfast in Good-Will Cottage the fascinating story of Good-Will Farm and the life-story of George W. Hinckley have been one.

Nineteen years ago there were two old barns, one cottage, a few trees, no shrubbery, no flowers and no well-kept roads and paths—simply an ordinary farm. The location, however, was healthful, the view beautiful and the opportunity for expansion unlimited. Mr. Hinckley possessed unbounded faith, he had won the confidence and friendship of many people, and he knew that he had the backing of an all-powerful Heavenly Father. These assets proved invaluable, for in the last report from Good-Will we learn that there are today 480 acres of land, on which are about 25 buildings, comprising ten homes for boys and girls, four small cottages, a big boys' dormitory, boys' school building, girls' school building, a fifty-thousand dollar manual training building, library, chapel, pumping station, greenhouse, and three barns. There are in these homes 175 boys and girls, 9 to 18 years of age, being trained in the principles

of good citizenship. Good-Will's unique function is to plant these boys between 9 and eighteen, and to give them just the cultivation necessary in order to raise annual crops of well-developed men. Good-Will stands for home-life, industry, wholesome discipline, and religious training. Last year a helping hand was extended to 194 boys and 40 girls.

MR. HINCKLEY The boys who have received inspiration and help for their life's race through the direct influence of Mr. Hinckley at "The Farm" now number thousands. At Association conferences, boys' clubs, church gatherings and innumerable other places, hundreds of people have been inspired by this truly great man. Modest and unassuming, with the physical frame and nature of a man, George W. Hinckley is yet at heart a great big, honest, fun-loving boy. It is because he has never grown old that it has been possible for him to act the part of a big brother to so many other men and boys. The secret of his wonderful life, however, seems to be his absolute dependence for guidance on the Master-Runner. Of all of the instruction that is

given in the Runner's Guide there is probably no paragraph that has affected the life and work of Mr. Hinckley more than the one that says, "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

Of the twenty-four runners whose lives are discussed in this Bible study course, Mr. Hinckley is the only one who is still living. The work that he is doing every student of this course can have a part in. A letter addressed to Mr. Hinckley at Hinckley, Maine, will explain just how a Christian runner can render his assistance.

Lesson Eighteen

HARRY MAC INNES A whole - souled, cheerful and courageous runner who was known as "Joyfully-Ready."

BIRTH Harry MacInnes was born in London in 1863 and spent the earlier part of his life there. He was a boy of strong will and determination. He attended "Prep" schools and at about the age of fourteen he passed the examinations for a cadetship in the royal navy. At this time the Bishop of

Dover wrote him as follows: "I have
SHIP no fear but that you will serve your country bravely and honestly, if need be. But in peace or war I hope you will never be ashamed to be found fighting on the side of Christ, and under His flag. Depend upon it, it is the winning side. But no battles can be won without some hard knocks."

During the two years that Harry was on the Training Ship and one year on regular cruise he lived a clean, straightforward life. He read a Daily Text Book regularly, positively refused to drink alcoholic liquors of any kind, though often put in a most embarrassing position by his abstinence, and lived a cheerful, self-respecting life before his shipmates.

COLLEGE At nineteen MacInness entered Trinity College at Cambridge. That fall Moody visited the University, and as a result of his influence MacInnes began to make a business of his religion and do personal work. In writing to his brothers he suggested that they have a little circle of those who might be interested in Bible reading, and then went on to say: "Always begin with asking God's blessing on the word read;

and read expecting to find some treasure to carry away with you; it is always there if you seek. I firmly believe the greatest thing toward walking faithfully is reading the Bible. Also make it always cheerful, so that all may keep up the interest."

INFLUENCE With MacInnes the Christian Race meant the continual doing of hard things in a cheerful manner. He would go right into college rooms where the fast set were having a gay time and invite fellows into religious meetings. He did it in such a way as to disarm prejudice and win the respect of the most irreligious. Harry lost his life in mountain climbing at the age of twenty-one. What a terrible thing it would have been if he had deferred obeying the command of the Starter to "Go."

Lesson Nineteen

CYRUS W. FIELD Whose contagious enthusiasm enabled him to inspire others, overcome seemingly insurmountable difficulties, and confer a boon on humanity.

BUSINESS Cyrus W. Field was granted only the privilege of an ordinary school education, but he belonged to a talented family and inherited physical strength and mental ability from his honored ancestors. At the age of 15 he became a clerk in A. T. Stewart's store in New York. At 21 he began an independent business. At 36 he was a wealthy man, as wealth was estimated in those days. Following a cherished ideal, he retired from business, thinking that he could reach the goal of personal happiness if he had nothing in the world to do. Six months of a life of ease and pleasure convinced him that it was never intended by the Lord that a man should do nothing in this world. Finally, after he had been wonderfully impressed with the possibilities of telegraphy, a great idea took absolute possession of the life of Cyrus W. Field.

THE CABLE This idea was nothing more nor less than the laying of a cable in the Atlantic Ocean, that would connect Europe with America. Of course a great many men said that the plan was absolutely visionary. He talked the matter over with Peter Cooper, who saw the value of

the proposition and gave to it his most enthusiastic support and financial aid. It took thirteen years of hard labor before Mr. Field was ready to lay the cable. During this time he crossed the Atlantic forty times in order to interest the scientific men and men of capital in England as well as in America. At last the cable was completed and loaded on the steamer the "Great Eastern"; and the peoples of the entire civilized world began to question whether the plan could be brought to a successful consummation. Word finally reached both shores that the cable had parted in mid-ocean. Thousands said, "I told you so," and supposed that the scheme would be given up. They did not realize how much consecrated enthusiasm Mr. Field possessed. He spent two years of heart-breaking work preparing for a second trial. Again the Great Eastern was chartered, and the laying of the cable started. Again the cable broke in mid-ocean. Undaunted, Mr. Field made the third attempt. This was successful. The first message that flashed from continent to continent was, "What hath God wrought." Field consecrated his business talent to the service of the Lord, and though the laying of the Atlantic cable might seem

a mere business enterprise, he believed that by accomplishing this work he would be positively advancing the kingdom of God.

MAKING THE WORLD ONE

It needs no argument on our part to prove that the telephone, the telegraph, the ocean cables and the wireless system of telegraphy are all immediate factors in bringing together the peoples of the world, and that they are being used continually to advance the kingdom of Christ. The enthusiasm that Field showed was so contagious that it won for him the financial support and sympathy of many staid business men. The same amount of consecrated zeal and enthusiasm on the part of any man who is running on the Christian course will do as much in advancing any form of more direct religious service.

Lesson Twenty

HENRY CLAY TRUMBULL Whose 50 years of experience on the Christian course brought him the richest kind of compensation, and whose remarkable success as a personal enlister of other runners has proven an inspiration to many.

EDUCATIONAL START Henry Trumbull was never a student in any theological seminary. He was not a college man. He did not even have a complete high school education because he was obliged to earn his living at the age of fourteen. Born and raised in a Christian home, he passed through boyhood and out of his teens without making a definite entry in the Christian Race. While he was serving as a clerk in a railroad office in Hartford, Conn., a famous evangelist came to the city to hold special services. The young men in Trumbull's boarding house ridiculed these meetings and perhaps this is the reason why he never attended them. At any rate Trumbull manifested no interest at all in spiritual things until one day when he received a letter from an old friend, then a college student.

THE LETTER As he read the first few lines of this letter Trumbull saw that it contained a personal religious appeal. He crumpled it up and thrust it into his pocket, but the very fact that an old friend who had never before said a personal word about Christ should write him on such a subject made a deep impression on his mind.

Finally he sought a retired spot on the fourth floor of one of the stone towers of the railroad station and read the letter. Henry Trumbull afterward wrote in his book: "Before I had read the last of this letter I was on my knees in that corner map room in that loft tower summit, asking forgiveness of God and committing myself to a long-slighted Saviour. That was a turning point in my life course: and in the half-century that has passed since then I have been renewedly grateful for the writing of that letter and the loving spirit that prompted it."

ENLISTING OTHERS One of the very first things that Trumbull did as soon as he had responded to the inquiry of the Master-Runner, "Are You Ready?" and had started on his Christian course, was to look about him for some other possible candidate for the Christian Race. A friend, who was in the chief engineer's office, and was also a fellow-boarder, seemed to be the best one to approach first. On his way from the house to the office he told this friend of his decision to be a Christian and urged him to make a similar decision. The friend turned toward him and said most earnestly:

"Trumbull, your words cut me to the heart. I've long been a professed follower of Christ, and you have never suspected this, although we've been in close association for years. I've never said a word to you for the Saviour whom I trust. May God forgive me for my lack of faithfulness."

The letter which Trumbull afterward ascertained had been written to him reluctantly, coupled with the other fact that we have just related, had a powerful influence in bringing Trumbull to the positive determination that whenever it was possible to do so he would make it his personal business to enlist other men as runners in the Christian course.

INDIVIDUAL WORK When H. Clay Trumbull died his son began to review his father's record of achievement on life's great course, and he wrote the following statement:

"The life was rich in varied and extended forms of service: as home missionary in Sunday-school work, as interpreter of the Bible, as traveler and explorer, as preacher and speaker, and editor, and as a writer of more than thirty volumes in the field of character building and spiritual truth. Yet in that

hour when death seems to reveal the real man, and his central power and purpose, the one form of ministry that stood out the clearest was his self-sacrificing service for the individual; his instant and invariable putting of the claims of one above the claims of many." Every student who is anxious to make his life count for the very utmost, every runner who realizes the importance of enlisting other runners, every spiritual athlete who wishes the greatest possible joy that comes from winning other men for Jesus Christ, should have on his private study table H. Clay Trumbull's "Individual Work for Individuals," which tells in plain language some of Trumbull's own experiences in this direction.

WHY? In making personal work the keynote of his life, Trumbull emulated the Master-Runner. This kind of Christian effort proved its own constant compensation. Men all over this broad land of ours think of Mr. Trumbull as the one under God who was instrumental in bringing them the joy and happiness of the religion of Christ, and as these men used to meet Mr. Trumbull and thank him for the personal interest he had shown in their lives he reaped an immediate

joy and pleasure that the seeker after earthly riches knows nothing about. The Master may call us to be Christian business men, lawyers or doctors. He may lead us into the Gospel ministry or into missionary effort. We may always remain poor or we may be blessed with wealth, but there is one way that we can assure to ourselves a great deal of healthful pleasure and happiness, and that is by living close to the friendly heart of Jesus Christ, and then in tactful, loving ways winning other men to His service in the way that Henry Clay Trumbull won them.

Lesson Twenty-one

ABRAHAM LINCOLN Who placed character and country above comfort and class distinction. His absolute self-abnegation and sacrifice place him in the forefront of the world's famous Christian runners.

EARLY LIFE Lincoln was born in a frontier home in Kentucky during the winter of 1809. His early life was full of hardship and his school education amounted to less than a year in the aggregate. Fortunately he had a tremendous thirst for knowl-

edge and every book in the settlement that he heard about he either borrowed or bought. For a long time the Bible, Pilgrim's Progress, and the Life of Washington were his principal mental diet. Perhaps it was such literary food taken at the most critical years in his life that made it possible for Lincoln to develop such fine moral muscle.

At the age of nineteen Lincoln left home and began work on a flat boat going down the Mississippi to New Orleans. Success in this venture and the fact that he made himself indispensable to his employer gave him a position in a general store at New Salem, Ill. An uprising of the Sac Indians under Black Hawk led a number of young men to organize a force for defence. Lincoln was elected captain of the company, but there was no necessity for fighting.

YOUNG MANHOOD A postmastership, appointment as deputy surveyor of the county and other positions of honor marked the training of Lincoln during his early manhood. He seized every opportunity for the study of law, at the age of 35 became a member of the State Legislature and one year later was admitted to the bar.

A notable feature of Lincoln's career as a lawyer was his conscientiousness. Case after case he refused because he believed that the men who sought his services were in the wrong. He made this sacrifice of legal fees and possible professional advancement simply as a matter of course and because of his inherent honesty.

PRESIDENCY In 1860 Lincoln was inaugurated President of the United States. He held this office but a short time before the great Civil War broke out. A selfish and self-seeking man in Lincoln's position at this time would have been fatal to the welfare of the entire country, both North and South. He appointed men to office who were his own bitter enemies. He selected men for positions of trust whom he knew were ridiculing him and holding him in contempt. He did these things with open eyes, because he believed they were in the ultimate interest of the Union. In his public and in his private life Lincoln did what he thought was absolutely right in the sight of God, and when he believed that any course that he laid out was the proper one to pursue, no amount of public clamor could move him.

SELF-SACRIFICE If ever a runner on the Christian course showed a spirit of self-sacrifice, that man was Lincoln. And it was true of him, as it will be true of every other man, that the runner who will run in the way that is pleasing to the Master-Runner must keep self in the background and service in the foreground. Lincoln was willing to serve the people and now the people worship his memory. If we are to gain the greatest possible benefit from the race that Lincoln ran we must use this inadequate sketch as an inspiration to a more detailed study of Lincoln's life. Whatever else we do, let us grasp the spirit of Lincoln's speech at the dedication of the National Cemetery at Gettysburg, which follows, and let these words inspire us with the desire that our lives in some way may be used to further the interest of the united country for which Lincoln sacrificed his life.

GETTYSBURG "Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether

that nation or any nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth."

Lesson Twenty-two

MARSHALL NEWELL A college athlete of note whose high ideals of honor have linked his name with all that is clean and wholesome in college sport.

EARLY LIFE Marshall Newell was born in New Jersey in 1871. All of his boyhood was spent on a farm, so when at the age of 16 he entered Phillips Academy at Exeter, Mass., he had a strong body which proved a great asset in the kind of life that he was to lead in "prep" school and college. Marshall took a great interest in athletics and "made" the "prep" school football team.

COLLEGE LIFE At the age of 19 he entered Harvard and immediately began to take a very prominent position in the college life. He entered into the social life of the university and achieved a popularity second to none. Marshall Newell won his "H" by "making" both the football eleven and the 'varsity crew in his freshman year. While playing on the football team for four successive years and rowing on the Harvard crew for three successive years, he still main-

tained his scholarship. This made him popular among students and faculty alike. To gain a true insight into the life of Marshall Newell, we cannot do better than to accept an old Harvard man's explanation:

"Of Marshall Newell it was indeed true that 'None knew him but to love him, none named him but to praise.' And what was the secret of this love and respect that he inspired in all who knew him? I think it is best answered by one word—character. Through his whole life his high character was stamped on whatever he did, whether at his studies or in athletics, or while working on the far-away Berkshire farm, or engaged in his business occupations of the past two years. Never did a man better exemplify Harvard's motto of *Veritas*. He seemed to be true to his own self in everything he did and said. We all felt, as we looked into his clear open face that here was a man in whom implicit trust and confidence could be placed, while to his strength and honesty was united a sincerity, simplicity and innocence always refreshing and inspiring. He reminded me of some strong, healthy and noble oak or pine of the Berkshire hills, which he loved so well, and his life seemed to be as pure and sweet as

some crystal stream flowing down Monument Mountain."

BUSINESS LIFE After graduating Marshall Newell entered into business life and carried with him the same high ideals of honor that had marked his life while at college. He was always loyal to his college, returning to coach the 'varsity team when his services were asked for. There were only three years of active business life for Marshall Newell. An accident on the railroad ended the career that so many men were watching with the greatest interest. Newell simply gives us an illustration of the supreme importance of every man making an early start in the Christian Race, since no one can tell how long it will be before the Master-Runner will transfer a runner from the earthly course to the heavenly one.

Lesson Twenty-three

SIR GEORGE WILLIAMS The founder of the Young Men's Christian Association who had a vision of the vast possibilities that lay wrapped up in the lives of men united in their efforts for the extension of the Kingdom of Christ among other men.

EARLY LIFE George Williams was born in 1821 and spent the first fourteen year of his life in the country. He was the youngest of eight brothers and the most cheerful and lively member of the family. From his mother George inherited his sunny disposition and a winning personality, and from his father indomitable will-power and determination. At the age of 14 it was decided, in family council, that George would not make a farmer and so he was sent to Bridgwater and put to work in a draper's shop. As the youngest employee among twenty-seven he naturally had all of the drudgery attached to the position, but a close application to business and his natural aptitude for selling goods soon manifested itself.

CITY SURROUNDINGS George Williams afterward said of himself, in recalling these first days away from home: "I entered Bridgwater a careless thoughtless, godless, swearing, young fellow." It is certainly true that his surroundings were of such a nature as to cause the absolute physical and moral ruin of ninety-five boys out of every hundred. The twenty-seven draper's assistants lived in the house of

the employer. Their hours of labor were excessive, and the morals of many of Williams' associates were of the worst possible description. Strong drink, immorality, and irreligion were common faults. Fortunately, there were a few of the associates of the country apprentice who took an interest in his spiritual life. What they said to him, and above all the kind of a life they lived before him during the business hours of the day, had a good deal to do with influencing George Williams in his important life decision.

DECISION Many years later, at the opening of a Young Men's Christian Association building at Bridgwater, Sir George Williams, in an address, said: "I learned at Bridgwater to see the tremendous importance of the spiritual life. I saw in this town two roads—the downward road and the upward road. Thank God, I kept in the clean path. Nevertheless I was on the downward road. I saw that this road would certainly lead me to spend my eternity with the devil and his angels, and I said, 'Cannot I escape? Is there no escape?' They told me in this very town of Bridgwater how to escape." The words of the Master-Runner, "Are You Ready?" came to

George Williams at the age of sixteen, as he sat alone in the back seat of a little Congregational chapel, one Sunday evening in winter. He eagerly responded, took his place on the mark, joined the church and started in a definite way in the Christian Race. All of his early training in actually running came to him amid the ordinary surroundings of a Bridgwater shop. He received his spiritual instructions in the Sunday-school and Church. Bible study and prayer formed an important element in the early Christian experience of Williams, and this was coupled with an intense desire to induce his friends to enter the Christian Race and follow the example of the Master Runner.

London

It was a providential thing that the country boy made his decision when he did and that his first few years on the Christian course were run in such a thorough manner, for at the age of twenty George Williams went to London to live. London at that time was a hard place for any Christian runner, especially if he were a young man and a draper's assistant. In many of the shops young men were employed for seventeen hours out of the twenty-four,

and forbidden to sit down for even a moment. The average time allowed for each of the three meals was ten minutes. There were 150,000 shop assistants living under such intolerable conditions as long hours, hurried meals, sleeping in the same building where their shops were located, crowded dormitories, foul eating-rooms, and immoral associates. A pure-minded lad from the country might be forced to sleep in the same room and bed as some mature villain who indulged in the grossest forms of immorality. No wonder that Williams afterward remarked: "The first twenty-four hours of a young man's life in London usually settle his eternity in heaven or hell." Commercial honor was at a low ebb and dishonesty and untruthfulness were encouraged among the assistants in hundreds of the shops.

OPPORTUNITY What could one single individual, even with the start that George Williams had, hope to accomplish in the regeneration of thousands of young men living under such appalling conditions? He had but little money, and his salary when he began to work for Hitchcock & Rogers was but $200 a year. There were

140 other assistants in the establishment. Williams was simply the newest comer and from a provincial town; therefore he had no especial influence. For the next three years we can find out but little of the daily life of Williams, but what we do know about it is very significant. Not a week passes but he is gaining in moral muscle, because he studies the Runner's Guide, and has constant communication with the Master-Runner, and is everlastingly about the Master's business, as well as giving the best of his brain and mental powers to the furtherance of the business of the firm of Hitchcock & Rogers. Sunday-school and Church work engross much of the leisure time of young Williams up to the age of twenty-three, but his especial anxiety seems to be for the spiritual welfare of the 140 other assistants who are his fellow-clerks during the day time and his dormitory associates at night.

THE BEGINNING The overmastering love, the optimistic spirit, the unfailing tact that George Williams used to induce his fellow-clerks to enter the Christian Race is worthy the imitation of each one of us. J. E. Hodder Williams' "Life of Sir

George Williams" gives us a most fascinating picture of Williams' achievements along these lines.

It was in Williams' bedroom, where he had so often invited other dormitory men to meet for prayer and Bible reading, that the Young Men's Christian Association was born. The exact date was Thursday, June 6, 1844, and twelve men were present. Twelve Christian runners? With the deepest reverence and awe we say no, there were more than twelve. The Master-Runner was there. He made the thirteenth, and without His presence that meeting would never have been heard from by the world at large.

Eleven of the thirteen present were employees of the firm of Hitchcock & Rogers, and the twelfth man was the principal assistant from another drapery establishment, James Smith by name. More than half of the men present owed their conversion to the revival started by George Williams and to his personal efforts and example. The only written record that we can find of this meeting is taken from a diary record of one of the men present, who wrote:

"Thursday, June 6, 1844, met in G. Williams' room for the purpose of forming a so-

ciety, the object of which is to influence religious young men to spread the Redeemer's Kingdom amongst those by whom they are surrounded."

SECOND MEETING At a second meeting there were twenty present. It was held for the stated purpose of carrying into effect the system of introducing religious services into drapery establishments throughout the metropolis. Weekly meetings were held regularly after this. Space forbids giving further details of the early days of the Association. It is a noteworthy fact that George Williams' vision of the future possibilities of the work grew as the work grew. Personally he kept himself as much in the background as possible. Notable men from every rank in life were induced to aid the movement. Lord Shaftesbury, about whom we have already studied, came into most intimate contact with George Williams. Late in life he referred to him as his "best friend." These two famous Christian runners worked together to advance the cause of the Master-Runner, and for thirty-five years the Earl of Shaftesbury was seldom absent from any important meeting of the Association held in England.

BREADTH When it was first suggested that the Association could introduce such features as libraries, reading-rooms and educational classes into its work, and open these privileges to men who might pay for the same, the idea was bitterly opposed by certain members of the committee. George Williams, however, with his breadth of vision, his unfailing tact, and his heavenly wisdom, won over the narrower minded associates and year after year the scope of the Association broadened out. The one question that George Williams continually asked was, "How can we win young men?"

GROWTH After the Young Men's Christian Association had been in operation for just forty years, at a reception given by the Lord Mayor when the freedom of London was bestowed upon Lord Shaftesbury, he bore this testimony, which shows the remarkable hold that the Association had gotten on the hearts and imagination of men:

"The Young Men's Christian Association is one of the greatest inventions of modern times. It has been the means of providing comfort and encouragement and protection to hundreds of thousands of young men who

are to be the future merchants of this country and upon whom the country will rest for its character and even its safety."

BUSINESS SUCCESS George Williams was a pronounced success as a business man. At the age of 32 he was admitted into partnership with Mr. Hitchcock, and a few months later he formed a matrimonial partnership with Mr. Hitchcock's daughter, Helen. For fifty years she did all within her power to aid him in his work for his beloved Christian Association. As a business man he was surrounded by a group of employees who were devoted to him personally, and it would take a complete book to record the countless kindnesses he showed to them. We can find no instance where George Williams ever treated a subordinate in any other spirit than that of utmost fairness and justice, and it was for this reason that he could naturally and successfully enlist his employees, as well as others, in the business of their common Master.

THE JUBILEE In June, 1894, in the city of London, was held a great jubilee to celebrate the fiftieth anniversary

of the organization of the Association. The society which had started in the presence of the Master-Runner, George Williams, and eleven other runners, now had a membership of half a million. There were five thousand different Associations in existence. Two thousand delegates were to attend the jubilee. Shortly before it convened George Williams received a letter from the Earl of Roseberry, stating that Queen Victoria wished to confer the honor of knighthood upon him. Mr. Putterill was present. As Mr. Williams read the letter his face grew pale, and his voice choked. "This honor is not for me," he said, "but for the Association. It belongs to the Master; let us put it at His feet." They knelt in prayer, and George Williams, one of the most faithful runners of modern times, gave to the Master-Runner the credit for all of the success and honor that the Queen of England desired to bestow upon him.

Lesson Twenty-four

GEORGE MULLER A man of prayer who utilized the tremendous forces of faith and prayer in such a manner as to set an example to every man

who is endeavoring to run acceptably on the Christian course.

BIRTH George Muller, the son of a government official, was born in a little Prussian town in 1805. Though his father was not wealthy, George was allowed a liberal amount of pocket money, and with this and the influence of evil companions, he soon became an adept in all kinds of wickedness, besides becoming a heavy drinker.

RIGHT ABOUT FACE A friend who was not a Christian induced George Muller to attend a cottage prayer-meeting. There he was introduced to the Master-Runner, and at once decided to become an out-and-out follower of His. This meant a complete " 'bout face," and a different kind of a life for George, but it was the turning point. From a careless, drinking, useless "cumberer of the earth" Muller began a career that resulted in untold good to humanity.

VARSITY CAREER When Muller went to the University of Halle he did active work for the Master among other

students and also in an orphanage in the town. Later he worked in the interests of the Hebrews of London, but finally he became the pastor of a church in Teignmouth, England. It was while holding the pastorate in this church that he decided that he would receive no stated salary but only what the hearers would voluntarily subscribe towards his support. This often meant a most severe testing of his faith. At times he and his wife spent the last penny they had in the house and ate the last crust of bread without knowing where they would look for any more funds or when they would receive any more food. Under these conditions "real intense prayer" *was* their only possible hope for relief. It is a testimony to the watchful care and sympathy of the Master-Runner when we read that aid for this devoted man never failed to arrive when such aid was imperative.

Bristol The next church that Muller served was in Bristol. Here the same conditions obtained. No pew rents, no stated salary. The congregation agreed. No one but a believer in the efficacy of prayer could have gone to Bristol under these con-

ditions, but still George Muller was going to go a step further to show his belief in his Master and his passion for humanity. On the streets of Bristol there were hundreds of destitute children who needed a friend who could supply both their material and their spiritual wants. Muller believed that he might be that friend and that by doing such a work as might be done for these "little ones" he would surely be doing it for the Master.

ORPHANS

He held daily, yes hourly, conversations with the Master-Runner about the situation. He asked Him to supply a suitable house, assistants for the work, and five thousand dollars in money so that he might have positive proof that the work would be blessed. He refused to ask any earthly friend for money to make this undertaking. His faith and prayers were answered. A house was furnished. Two assistants volunteered their services. A time was set for the reception of destitute children. None appeared. Finally Muller remembered that he had not definitely asked the Master for the children. He took the matter up in an earnest interview, and sure enough the very next day the children applied for the benefit of the orphanage.

FINAL RESULTS Thus we have the start in a unique undertaking carried on in an unconventional manner. Let us glance at the situation a few years later when the Master-Runner notified George Muller that he might leave the earthly course and enter on the heavenly one. We see five large buildings especially built to accommodate over two thousand needy children. One hundred and ten assistants care for the spiritual and material necessities of this enormous family. Imagine the amount of food such an army devours at every meal. Stop a moment and make an estimate of the cost of their clothing, and then figure all of the other expenses that must be met 365 days each year. How provided? Appeals to the public? No. Paid solicitors? Not one. Prayer. That is the answer to every question. No overmastering anxiety. No heartbreaking worry. A life lived close to the warm throbbing heart of the "Lover of Little Children," a dependence upon Him for every material want is the secret of the life of George Muller.

STUDENT'S SECTION

PART I

Part I

A SERIES OF WORD PAINTINGS OF THE GREAT MASTER-RUNNER

Student's Introduction to Part I

Character — A good character is the most expensive thing in the world, but there is no other thing in the world that is equal to it in real value. To have a character like Jesus Christ and to be able to "run" the kind of a race that He ran, is the one thing in the world worth training for. Those only who make this "race" the supreme effort of their lives and who are willing to follow the laws of training and abide by the rules of the course can in any way hope to measure up to the standard set by the Master-Runner.

Christ — In the whole realm of Bible study there is nothing so important as the study of the Life of the Lord Jesus Christ.

It is the object and design of Part I of this course to enable the student to obtain a

comprehensive but bird's eye view of the entire public life of Christ. Geographical facts, historical setting, and other general details are purposely omitted with the hope that this course will serve as a foundation for many other more scholarly courses.

CHRONOLOGICAL So far as possible, the forty-eight incidents of Christ's public life have been arranged in chronological order. Where various harmonies have disagreed we have done the same.

ALPHABETICAL As an important and necessary aid to memory, these incidents have also been arranged in alphabetical order. Experience has proven that with this harmonic aid students are able to recall the forty-eight incidents, and as each subtitle is recalled there flashes through their minds the word-painting that was drawn in class months previously. To assure this result see that the first mental picture is vivid and frequently review until a permanent result is obtained.

ORIGINAL HARMONY One of the most fascinating parts of Bible study is the making of a complete har-

mony of the four Gospel accounts of Christ's life. Note what is needed. The hints given in the syllabus; uniform series of letter sheets (6 1-4 x 8 1-2); two inexpensive New Testaments (five cents each); scissors, mucilage, pen, ink, rule, patience, and brains.

Whenever possible reserve the first column of the paper for the account by Matthew, the second for Mark, the third for Luke, and the fourth for John. If any writer fails to refer to any particular incident leave his column vacant or use it for your notes. Before cutting out the incident and mounting it, write in a neat, bold hand, at the head of the page, the key letter of the alphabet and the title of the incident. In mounting the lesson simply glue the edges of your clipping.

Your Version After reading the various accounts of the incident, re-write the story in your own language. As far as possible use twentieth century English. It will often be necessary to summarize. Be sure that the repetition of the incident title recalls to your mind's eye the mental picture. Become an artist in word-painting.

ILLUSTRATIONS On the second sheet either make an original drawing to illustrate the story or secure some Perry, Tissot or Brown pictures and mount these in an original and artistic manner.

THE QUIZ Work in your answer to the three "Quiz" questions in your original story or as a separate feature.

PORTFOLIO Have a regular loose-leaf binder or make a cover out of heavy paper. Save your notes for permanent binding.

RESULTS When the course is finished you will have a complete book containing one hundred and ten pages, ninety-six of which will contain original matter of which you will be the author. Your Gospel harmony will be original and the results of the work will be of permanent value to you.

PART I

Lesson One

"A"

ACKNOWLEDGMENT OF CHRIST'S DIVINITY AT HIS BAPTISM

Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22

1. What practical lesson do we get from the fact that Jesus felt that it was best for Him to be baptized?
2. Underline the verses that show the three persons of the Trinity: The Father, The Son, and The Holy Spirit.
3. What proof have we that Jesus was more than mere man?

"B"

BRAVE MANNER IN WHICH CHRIST MET THE TEMPTATION IN THE WILDERNESS

Matt. 4:1-11; Mark 1:12-13; Luke 4:1-11.

4. Why was Jesus allowed to undergo these temptations?
5. Did it take any heroic qualities to resist? If so name them.
6. How does the fact that Jesus was tempted affect us?

Lesson Two

"C"

Christ, Introduced by John the Baptist, Meets His First Disciples

John 1:29-51.

7. Name every person mentioned in this lesson.
8. What disciple was referred to, but not mentioned by name?
9. What did two men do that should serve as a lesson for us?

"D"

Disciples Attend Marriage in Cana, and Witness Christ's First Miracle

John 2:1-12.

10. What does this lesson teach in regard to what Jesus thought of marriage, the home, and social gatherings?
11. What was the effect of this first miracle?
12. What personal lessons may be learned from this entire story?

Lesson Three

"E"

Entering of Christ into Jerusalem, and Cleansing of the Temple

John 2:13-25

13. What kind of a man does Christ's actions show Him to be?

14. What is the meaning of verse nineteen?
15. What did Christ do that caused so much comment among the people?

"F"

FRANK INTERVIEW BETWEEN CHRIST AND NICODEMUS

John 3:1-21.

16. Underline the verse that best describes the character of God and tell why you selected the one you did?
17. Why was it necessary that Christ should be crucified?
18. State briefly the story of Moses and the brazen serpent.

Lesson Four

"G"

GOING BACK TO GALILEE, JESUS HAS A TALK WITH A SAMARITAN WOMAN

John 4:1-42.

19. What statement showed that Jesus was human and suffered in much the way we do nowadays?
20. How did Jesus open the conversation and was there any reason besides his own thirst why he asked for a drink?
21. What was the final outcome of the whole interview?

"H"

HEALS NOBLEMAN'S SON, AT CAPERNAUM IN GALILEE

John 4:43-54.

22. How did the nobleman happen to know of Christ's power?
23. How did he show his belief in His ability to save?
24. What were the two results of Christ's miracles?

Lesson Five

"I"

IMPOTENT MAN HEALED, IN BETHESDA, ON THE SABBATH DAY

John 5:1-47.

25. What was the impotent man's one great purpose in life?
26. What were the objections raised to Christ's act and what do you think about them?
27. When does everlasting life come to a believer?

"J"

JESUS, REJECTED AT NAZARETH, JOURNEYS TO CAPERNAUM

Luke 4:16-32.

28. What part of the Old Testament did Christ read in the synagogue?

29. Do we have an account of Christ's entire sermon?
30. How did the people treat Christ and is there any excuse for their action?

Lesson Six

"K"

Kindly Miracle of Draught of Fishes, and Call of Peter, Andrew, James and John

Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11.

31. Why were the men especially surprised at the great haul of fish?
32. What kind of a spirit did the men show when they started to follow Jesus?
33. Name points of similarity between fishing for fish and fishing for men.

"L"

Lunatic, Peter's Mother-in-Law, and Other Afflicted Ones Healed

Matt. 8:14-17; Mark 1:26-30; Luke 4:33-44.

34. What did Christ's healing prove about the Old Testament?
35. See if you can discover the secret of Christ's strength?
36. What was one of the results of Christ's work?

Lesson Seven

"M"

MATTHEW CALLED, AND SABBATH OBSERVANCE DISCUSSED

Matt. 9:9; Mark 2:14; Luke 5:27-28

Matt. 12:1-14; Mark 2:23-28; Luke 6:1-5

37. What was Matthew's business before he became a disciple?
38. Why were the Pharisees so particular about the Sabbath?
39. What great principle did Christ lay down?

"N"

NIGHT SPENT IN PRAYER; CALLING OF THE TWELVE AND SERMON ON THE MOUNT

Matt. 5; 6; 7; Mark 3:13-19; Luke 6:12-49

40. What special powers were given to the disciples?
41. Name those who were chosen?
42. What particular thought do you like best in the Sermon on the Mount?

Lesson Eight

"O"

OVERWHELMING FAITH OF CENTURION REWARDED, AND WIDOW'S SON RAISED

Matt. 8:5-13; Luke 7:1-17.

43. What showed the strength of the Centurion's faith?

44. Would such a faith affect our lives? In what way?
45. Why was the widow's son restored to life?

"P"

PHARISEES' FEAST, THE PLACE OF ANOINTING, AND PREACHING OF FIRST PARABLE

Luke 7:36-50.

46. Why did not Jesus insist on "the woman who was a sinner" being converted before He allowed her to anoint Him?
47. Why did Jesus talk or preach in parables?
48. What wonderful honor did Jesus bestow on the woman?

Lesson Nine

"R"

RELATES PARABLES OF THE SOWER, THE TARES, MUSTARD SEED, THE LEAVEN, HIDDEN TREASURE, GOODLY PEARL, NET AND SEED-GROWING

Matt. 13:1-52; Mark 4:1-34; Luke 8:4-18.

49. Which parable do you think is the most interesting and which the most helpful?
50. What kind of a runner is he that receiveth the seed by the wayside?
51. What kind of a runner is he that receiveth the seed in stony places?

"S"

SEA OF GALILEE, THE SCENE OF THE STILLING OF THE STORM

Matt. 8:18-27; Mark 4:35-41; Luke 8:22-25.

52. Did Jesus lay emphasis on the pleasures or the hardships of The Christian Race? Prove your statement.
53. What caused the wind and waves to be still?
54. What was the effect of this miracle?

Lesson Ten

"T"

TWO DEMONIACS HEALED, AND DEVILS DRIVEN INTO HERD OF SWINE

Matt. 8:26-37; Mark 5:1-20; Luke 8:26-40.

55. Name a few of the devils that possess men nowadays?
56. Why do some claim that Jesus can drive out devils to-day?
57. Why do you think a man is in "his wrong mind" who is unsaved?

"U"

UNITING WITH PUBLICANS AND SINNERS JESUS ATTENDS FEAST AT LEVI'S HOUSE, ON THE WAY HEALS A WOMAN, LATER RAISES JAIRUS' DAUGHTER

Matt. 9:10-35; Mark 2:15-22; Luke 5:29-39 Mark 5:22-43; Luke 8:41-46.

58. What reasons did Jesus have for eating with sinners?

59. Why was Jesus so willing to heal the woman on the street?
60. What was the remarkable fact about raising Jairus' daughter?

Lesson Eleven

"V"

Vexed Nazarenes Again Reject Christ

Matt. 13:54-58; Mark 6:1-6.

61. Why did it take special heroism for Christ to preach in his own native village?
62. How did the people take his preaching?
63. What else did he do but preach?

"W"

Willing Disciples Instructed and Sent Forth

Matt. 10:1-42; Mark 6:7-13; Luke 9:1-6.

64. Read the Matthew reference and state what verse offers the best advice for runners.
65. Why do you think the men went out in pairs?
66. What qualifications were worth the most to these disciples?

Lesson Twelve

"X"

YEARNING FOR COUNSEL, THE DISCIPLES RETURN; FIVE THOUSAND FED

Matt. 14:13-23; Mark 6:7-13; Luke 9:10-17; John 6:1-7.

67. Where did Jesus go to have a private talk with His disciples? Why?
68. How was their privacy soon broken up?
69. What remarkable affair took place?

"Z"

ZEALOUS PETER TRIES TO WALK ON THE WATER

Matt. 14:24-34; Mark 6:47-53; John 6:18-21.

70. Why did Jesus feel the necessity of so much prayer?
71. What insight does this story give you into the character of Peter?
72. What fact shows the wonderful hold that Christ had on the common people?

Lesson Thirteen

"A"

ADDRESS ON "THE BREAD OF LIFE" AT THE CAPERNAUM SYNAGOGUE

John 6:24-65.

73. In what way are we in the same danger that the people were in who followed after Jesus at Capernaum?

74. What verse is there in the "Bread Sermon" which throws a bright light on the motive and purpose of Christ's life?
75. What is the best promise in the sermon?

"B"

BLIND LEADERS OF THE PHARISEES REPROVED FOR SPIRITUAL BLINDNESS

Matt. 15:1-20; Mark 7:1-23.

76. What word did Christ use that showed He had courage?
77. What often interferes with our spiritual clearness of sight?
78. What important thought in the sermon is referred to by one of the writers and not by the other?

Lesson Fourteen

"C"

COMPASSION OF CHRIST SHOWN IN HEALING AND FEEDING OF FOUR THOUSAND

Matt. 15:29-38; Mark 7:31-37; Luke 8:1-9.

79. What was the effect of the healing on the crowd?
80. What reason was there why the disciples might have had more faith when it came to feeding the multitude?
81. How much bread was there to start with and how much at the end?

"D"

DECLARATION OF PETER, AND CHRIST FORETELLING HIS OWN DEATH

Matt. 16:13-28; Mark 8:27-38; Luke 9:28-36.

82. What was the exact declaration of Peter and what did it require on his part to make it?
83. What did Christ hold out as inducements for those who would be "Runners" in the great Christian Race?
84. What are the two most often-quoted verses in the lesson?

Lesson Fifteen

"E"

ELIAS AND MOSES TALK WITH CHRIST AT HIS TRANSFIGURATION

Matt. 17:1-13; Mark 8:27-38; Luke 9:18-27.

85. What effect did the Transfiguration have on Christ's personal appearance?
86. What wonderful thing happened that reminds you of another scene in the life of Christ?
87. Does any writer omit any essential part of the scene that another notices?

"F"

FINDING OF THE COIN IN THE FISH'S MOUTH, FOR THE ROMAN TAX

Matt. 17:24-27

88. Can you suggest any reason why this incident may have been of especial interest to Matthew?

89. Who asked the question about Christ paying tribute?
90. Do you consider it miraculous that the coin should have been in the fish's mouth?

Lesson Sixteen

"G"

"Greatest," "Offences," "Lost Sheep," "Unmerciful Servant," the Subject of Christ's Discourses

Matt. 18:1-35; Mark 9:33-50; Luke 9:46-50.

91. What is the great secret of "how" to become a Christian?
92. How can quarrels be made up?
93. What is one of the sure signs of the follower of Christ?

"H"

Harvest Demanding Laborers, the Seventy are Sent Forth

Luke 10:1-24.

94. What special command was given to the apostles that we can specially apply to ourselves?
95. What was the result of the work of the seventy?
96. What should be a special cause of our rejoicing?

Lesson Seventeen

"I"

INQUIRY FROM LAWYER LEADS TO STORY OF THE GOOD SAMARITAN

Luke 10:25-37.

97. How shall a boy be sure of inheriting eternal life?
98. Who is our neighbor?
99. Name a practical way in which we can do as the Samaritan did?

"J"

JESUS VISITS FEAST OF DEDICATION AND THE HOME OF MARY AND MARTHA

Luke 10:38-43; John 10:23-40.

100. Describe difference between Mary and Martha.
101. What one word describes the attitude of Jesus to these two women?
102. Is there anything remarkable that takes place at the Feast of Dedication? What is it?

Lesson Eighteen

"K"

KINDNESS SHOWN TO THE SICK AND THE PARABLE OF THE GREAT SUPPER

Luke 14:1-24

103. How did Christ answer the criticism of the Pharisees?

104. What great characteristic should every "runner" possess?
105. To what extent can we obey the teaching of the rest of the lesson?

"L"

LAZARUS RAISED FROM THE DEAD

John 11:1-54.

106. Name the relatives of the man upon whom Christ exerted his wonderful power.
107. What light do we get on the character of Christ and what verses prove what you say?
108. What was the ultimate result of Christ's miracle?

Lesson Nineteen

"M"

MATTER OF DIVORCE, LITTLE CHILDREN, RICHES AND SACRIFICE DISCUSSED BY CHRIST

Matt. 19:3-30; Mark 10:2-31.

109. Which subject interests you most and why?
110. What are the two greatest commandments?
111. What conditions or state of affairs can you imagine that would make it necessary for you to forsake your loved ones in order that you might run acceptably to Christ?

"N"

NEAR APPROACH OF DEATH ANNOUNCED TO DISCIPLES

Matt. 20:17-28; Mark 10:32-45; Luke 18:31-34.

112. How do you apply Matt. 1:1-16 to our own lives?
113. What might make you think that the disciples did not understand that Jesus was referring to his death?
114. What is one of the finest thoughts in the lesson?

Lesson Twenty

"O"

OFFERS SALVATION TO ZACCHEUS; DINES WITH SIMON AND RECEIVES THE ANOINTING OF MARY

Matt. 26:6-13; Mark 14:3-9; Luke 19:1-28; John 12:3

115. Why do you think it was right for Mary to use the ointment in the way that she did?
116. What makes it evident that something besides mere curiosity led Zaccheus to climb the tree?
117. How may we apply the story of the pounds to our own lives?

"P"

PUBLIC ENTRY INTO JERUSALEM, PUNISHING OF TEMPLE-PROFANERS AND TEACHING BY PARABLES

Matt. 21:1-46; Mark 11:1-23; Luke 19:29-48; John 12:12-19.

118. What kind of an instrument did Christ use and how was it provided?
119. How did the people welcome Christ?
120. What kind of a lesson can we draw for our own work from the condition in which Christ found the temple?

Lesson Twenty-one

"R"

RECITAL OF COMING EVENTS AT THE PASSOVER AND LAST SUPPER INAUGURATED

Matt. 26:17-30; Mark 14:12-21; Luke 22:7-39; John 13:1-38.

121. What was the feast of the Passover?
122. Does the Lord's Supper take its place and what is the difference?
123. What terrible announcement was made at the supper?

"S"

SUFFERING, AGONY, AND ARREST IN THE GARDEN OF GETHSEMANE

Matt. 26:36-56; Mark 14:32-52; Luke 22:40-53; John 18:2-12.

124. What three men were in the Garden with Christ and what did they do to help Him?

125. What reasons are there for feeling that the sufferings of Christ were the most terrible that we can imagine?
126. Who was responsible for the arrest of Christ?

Lesson Twenty-two

"T"

Two Trials of Jesus, and the Three Stages of Each

Matt. 26:57-75; Mark 14:53-72; Luke 22:54-71; John 18:13-40

Matt. 27:1-30; Mark 15:1-20; Luke 23:1-25; John 19:1-22.

127. Name the judges at the three ecclesiastical trials?
128. Name the judges at the three civil trials?
129. Do you think justice was administered to Christ in these trials?

"U"

Unbelieving Jews Have Their Way and Christ is Crucified

Matt. 27:1-50; Mark 15:20-37; Luke 23:26-49; John 19:16-30.

130. Who were the actual executioners of Christ?
131. Who were morally responsible?
132. What kind of a death is crucifixion?

Lesson Twenty-three

"V"

Vail of Temple Rent, Earthquake, Christ's Death and Burial

Matt. 27:50-61 Mark 15:37-47; Luke 23:46-56; John 19:30-42.

133. How was the centurion affected by the events connected with the death of Christ?
134. Write out the seven sentences that Christ uttered?
135. How long did Christ suffer and what miraculous things happened?

"W"

Watch at the Sepulchre of Christ

Matt. 27:62-66.

136. What unjust suspicion did the Pharisees have?
137. What precautions were taken?
138. Did this prove to be a good thing?

Lesson Twenty-four

"Y"

Yoke of Death Sundered, and Christ's Glorious Resurrection

Matt. 28:1-8; Mark 16:1-11; Luke 24:1-12; John 20:1-10.

139. What must have been the general feelings among the disciples as Christ's body lay in the grave?

140. Who were the very first to realize that He had arisen?
141. What did they do?

"Z"

ZEALOUS DISCIPLES WALK TO EMMAUS WITH CHRIST, HE IS SEEN BY MANY OTHERS, AND HIS FINAL ASCENSION

Matt. 28:9-20; Mark 16:12-20; Luke 24:13-53; John 20:1-31.

142. What effect does the resurrection of Christ have on us?
143. Describe how men understood it in those days?
144. To whom did Christ show Himself?

PART II

THE RUNNER'S QUALIFICATIONS

Part II

THE QUALIFICATIONS AND CHARACTERISTICS OF SUCCESSFUL RUNNERS

Introduction

Paul Paul, one of the greatest "Spiritual Athletes" that the world ever knew, was fond of referring to athletic contests in order to illustrate spiritual truth. He said to the leaders of one church: "But none of these things move me, neither count I my life dear unto myself, so that I might *finish my course* with joy." To the Corinthians he wrote: "So *run* that ye may obtain." "I therefore, *so run*, not as uncertainly; so *fight* I not as one that beateth the air." He talked of "fighting" and of "wrestling."

Ourselves Here today, at the dawning of the Twentieth Century, comes the call to us in the words:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every *weight*, and the sin which doth so easily beset us, and *let us run with pa-*

tience the race that is set before us." (Heb. 12:1).

CHRIST History has no more wonderful story than the story of the race that was run here on earth by the great Master-Runner who "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man." We have the story of His great race, in the forty-eight incidents of Part I of this Bible course.

OBJECT OF PART II It is the object of Part II to consider life as a great race or journey. Men may be engaged in the quest for wealth, the quest for political power, the quest for social position; but the supreme quest, the controlling purpose, must be either that of the Christian runner who places Christ and the extension of His Kingdom *first*, or that of the ordinary runner, who seeks everything else first.

TRAINING If Christ and the extension of His kingdom is to be the supreme factor in a boy's life-race, it is his business to study the qualifications necessary

for the boy who wishes to put up a good race. It is his duty to ascertain the rules of the course. He must know how to engage in the quest for wealth, for power, and for position and still keep these things absolutely subordinate to the most important quest of the race.

SPIRITUAL MUSCLE Exercise and proper food are as necessary to the development of the spiritual athlete as in the physical world. There are certain personal characteristics that are as essential to the Christian runner as other characteristics are essential to the ordinary man on the track. It is the object of this second part to deal with all of these factors that will be of practical value to the Christian runner who is after a record and who wants to make his effort count.

QUIZ In this section there are certain "Quiz" questions under the various sub-divisions of Part II. It is the duty of the teacher to come to class prepared to give a brief pointed talk along the lines we have mentioned above. The student should takes notes and be on the alert to catch

those thoughts that may help him answer these questions.

RESULTS Devote one entire sheet at least to each lesson under Part II. Not only take down what the teacher says, but be on the alert for original ideas of your own or ideas that you may secure from books and other sources. When the season is over, you will have become the author of a complete book of twenty-four pages of original matter and four pages of questions. When you become a teacher this matter will be of great value. It can also be worked up for brief prayer meeting talks. Above all, it should be of value in helping to make you one of the Christian runners who will be honored by the Great Master-Runner.

PART II

Lesson One

Are You Ready? or the Decision to Enter the Race

1. Name three ways in which the Christian life is like a "Race"?
2. Give strongest argument why "The Race" should be started early in life?
3. What is the highest motive or motives for entering "The Race"?

Lesson Two

"On the Mark," or the Loyalty That Acknowledges Christ

4. What is the duty and privilege of every boy who has reached the point of decision?
5. Give reasons why this public stand should be taken.
6. Give some practical methods by which this can be done.

Lesson Three

"Set" or the General System to be Followed

7. What does the ordinary runner do when he hears the command "Set"?

8. What corresponds to this in the Christian Race?
9. Give some reasons why the runner should join the Church.

Lesson Four

"Go" or the Command of the Starter

10. Will God force a boy to start in the Christian Race? Why?
11. What should be our continual attitude towards Christ?
12. Why do boys often fail to enter the Christian Race?

Lesson Five

The Runner's Friendships or Love the "Standard Test"

13. What is the fundamental difference in the "prize" winning spirit of the ordinary athletic race and that of the Christian Race?
14. In what way did the Master-Runner spend most of His time?
15. What is meant by "the standard test" and why is "Love" the guage by which spiritual athletes are measured?

Lesson Six

THE RUNNER'S OBSERVATIONS OR THE ADVANTAGE OF A TRAINED MIND

16. How do you define being in "perfect condition"?
17. What can you say about "thought control"?
18. What is the best way to get rid of evil thoughts?

Lesson Seven

THE RUNNER'S RESOLUTION OR THE NECESSITY OF A TRAINED WILL

19. What in your personal opinion is the best method of training for the mile run and why do you think as you do?
20. What is one of the first things to do in order to develop a strong "will power"?
21. When a boy is trying to overcome a particular temptation what three things must he bear in mind?

Lesson Eight

THE RUNNER'S HEALTH OR THE VALUE OF A TRAINED BODY

22. Give several reasons why the Christian athlete should have a strong healthy body.

23. What does the Bible say about the body and what it should do?
24. Name the three physicians that the dying doctor referred to?

Lesson Nine

The Runner's Endurance or Holding Out for the Second Wind

25. Can you ever remember running until you had your second wind and if so describe the affair and your feelings?
26. Give the reason why so many boys who start out to be thorough "spiritual athletes" fail to keep up the pace?
27. What is one of the best verses in the Runner's Guide Book for the person who is spiritually winded and about to give up?

Lesson Ten

The Runner's Responsibility or the Cloud of Witnesses

28. Write from memory the substance of that verse in the Bible where the runner is urged to put up a good race on account of the witnesses who are watching him?
29. What is the direct effect on others if you quit the race?
30. Have we any responsibility to the "cloud of witnesses" if we have never formally entered the race?

Lesson Eleven

The Runner's Optimism or the Cultivation of Cheerfulness

31. Describe the effect of thought on the question of whether an individual will win or lose in a race?
32. Why should the spiritual athlete be an optimist?
33. What is the physical effect of cheerfulness?

Lesson Twelve

The Runner's Initiative or the Ability to Originate

34. What advantage is "initiative" to the spiritual athlete?
35. Give some instance where a public or high school student has taken the initiative in remedying some wrong?
36. How can this quality be cultivated?

Lesson Thirteen

The Runner's Courage or the Heroic Element in Running

37. What is one of the first acts of courage that the spiritual athlete is called upon to perform?

38. What is more difficult than starting on a long distance race and why?
39. Name in order the three hardest things that you think the Christian runner has to do.

Lesson Fourteen

The Runner's Power or Contact with the Source of Strength

40. What is the secret of the reserve power of great runners?
41. Describe how we can draw strength for the spiritual race?
42. What is the one thing that will ground the power from above?

Lesson Fifteen

The Runner's Abstinence or the Weights He Lays Aside

43. What are the two things that Paul says the runner should lay aside on account of the witnesses that watch a runner?
44. How can a runner really know what are weights that will handicap him in the race of life?
45. What is the best and surest way to successfully lay aside some fascinating weight or pet sin?

Lesson Sixteen

The Runner's Rules or the Guide Book That Must be Studied

46. Describe the experience that the men have who write many of our athletic guide books.
47. Name what are to your mind the three best reasons why we should have confidence in the Spiritual Athletic Guide Book.
48. What is the only guarantee given in the Bible whereby we might hope to win good success and what do we have to do?

Lesson Seventeen

The Runner's Teacher or the Training of The Master-Runner

49. What characteristic does the athletic coach demand of the man that he is training?
50. Why is the Master-Runner peculiarly able to give us the instruction and advice that we need in the race?
51. Who is it that is constantly with us every moment that we are on the great life course?

Lesson Eighteen

THE RUNNER'S NERVE OR SELF-CONTROL AT THE CRITICAL MOMENT

52. Why could Mr. H. withstand the blood-thirsty mob?
53. What three things should be guarded every moment?
54. Name two great factors in the self-controlled life?

Lesson Nineteen

THE RUNNER'S ENTHUSIASM OR THE IMPULSE THAT URGES HIM ON

55. What characteristic should always accompany enthusiasm?
56. Give an illustration of enthusiasm in regular athletics.
57. Give an illustration of enthusiasm in religious activity.

Lesson Twenty

THE RUNNER'S REWARDS OR THE COMPENSATION CONTINUALLY RECEIVED

58. Explain the motive of the average boy who enters into continued competition with other athletes.
59. What is the highest motive that a Christian athlete may have?

60. Why is it worth while to compete on the Christian Race Course?

Lesson Twenty-one

The Runner's Self-Sacrifice or the Spirit to be Manifested

61. What is the best act of self-sacrifice you have ever witnessed in any athletic, gymnastic, aquatic or games competition?
62. Does self-sacrifice on the part of the spiritual athlete sometimes cause him to lose ground?
63. How can a selfish runner gain this noble characteristic?

Lesson Twenty-two

The Runner's Honor or the Standard to be Upheld

64. Give some illustration from life which shows an athlete governed by the principles of clean sport.
65. Give a definition of honor as applied to the spiritual athlete.
66. Is it difficult for a true gentleman to be always on his honor when no one is looking, and why?

Lesson Twenty-three

THE RUNNER'S IMAGINATION OR THE EFFECT OF GREAT VISIONS

67. What does President Eliot of Harvard say about imagination?
68. Describe and illustrate the difference between having visions and being visionary.
69. Give a practical illustration of how a controlled imagination may materially affect a runner's success and achievement.

Lesson Twenty-four

THE RUNNER'S PRAYERFULNESS OR THE SECRET OF CONTINUED SUCCESS

70. What is there in the relationship of the ordinary runner that corresponds to the prayer life of the Christian runner?
71. What was the relationship of the prayer life of the Master-Runner to especially noteworthy incidents in His race?
72. Can a runner put up even an indifferent race if he neglects his prayer life, and have you known those who have tried?

PART III

BIOGRAPHICAL SKETCHES

Part III

BIOGRAPHICAL SKETCHES OF RUNNERS WHO HAVE ACCOMPLISHED SOMETHING IN THE WORLD

Introduction

Example If a boy who is anxious to make a record for his school in the 100 yard dash could sit down and have a chat with three different men, each of whom could run 100 yards in ten seconds or less, he would receive most valuable suggestions. The men who first learned to pitch a curved ball were continually watched by other men who wished to learn the secret of their new power. When successful football coaches write books, the football enthusiasts lose no time purchasing these for study.

Men As Christian runners who are striving for success, we must leave no stone unturned in our endeavor to ascertain just how other runners have been enabled to make such magnificent records. Part III

gives a brief summary of the lives of twenty-four men—men who were never called priggish, men who gloried in athletic achievement, men who were lovable and friendly with other men. This study should help us ascertain some of the secrets of their racing ability.

ATTENTION It is not the intention of this part of the course to require any home work on the part of the student. The leader of the class has the home work to do. The last few minutes of each class session will be given up to a brief, pointed talk on the life of the man who has been selected. Pay strict *attention* to every word of the leader. Take notes. Watch every sentence, and at different points in the talk you will hear things that will enable you to answer the three "Quiz" questions asked in your syllabus. Write out the answers before leaving class.

PART III

Lesson One

LORD SHAFTESBURY a heroic runner, who made an early start in the "race," and whose observant mind, resolute will and healthy body, coupled with an eternal love for the poor, made it possible for him to establish a record, second only to the record made by the Master-Runner, Christ.

1. Describe the surrounding and early school life of Antony.
2. What was the ruling passion and ambition of his career?
3. In what practical way can we throw our lives into as effective a channel as did Shaftesbury?

Lesson Two

HUGH BEAVER a strong, manly, fun-loving character, who early took a public stand "On the Mark," and then "ran" in such a way as to win the admiration of hundreds of other college men.

4. What ambition did Beaver lay aside in order to "run" in what he considered a more effectual manner?

5. Was Beaver's earliest "running" equal to his later efforts, and what made the great difference?
6. What impressed you most in regard to the private life of Beaver?

Lesson Three

MIRZA IBRAHIM one of the world's heroic runners who obeyed every command of the Starter, and whose unfaltering devotion to duty brought him suffering, punishment and death.

7. How did Ibrahim ever come to enter on the Christian course?
8. What obstacles did he have to overcome, and what was the effect of them?
9. Name some of the things that his race cost him, and tell what rewards he received in compensation?

Lesson Four

GEORGE PEABODY to whom the command "Go" meant to run on the Christian course as a business man and banker. Peabody was successful in his "quest" for wealth, for position and for power, but he made the "running of a Christian race" the supreme "quest" of his life.

10. Give facts about the birth of Peabody, his home surroundings and his early experiences in business.
11. Name two important turning points in his life, and what they led to.
12. What were some of the things that he did with his wealth, and in what way was he honored?

Lesson Five

HENRY DRUMMOND a noble, Christ-like athlete, known among young men as "The Prince," on account of the purity, dignity, courage and lovableness of his life. His monograph, "The Greatest Thing in the World," throws a wonderful light on the real meaning of the word "love," as used in the Bible.

13. What were Drummond's educational advantages and how did he use his mental powers to help other runners in their race.
14. Give incidents that illustrate Drummond's manly traits and his love for adventure and investigation.
15. What definite things did Drummond do to enlist other runners?

Lesson Six

THEODORICK B. PRYOR a clear-thinking, thorough student, who made one of the best records for scholarship in Princeton that had been achieved there by any man in over a hundred years. He gladly enlisted in the race, and ran his brief course, which ended in Brooklyn.

16. Give an illustration to show the manly spirit he manifested in boyhood.
17. What was his scholarship record at Princeton?
18. What were his special perils?

Lesson Seven

DAVID G. FARRAGUT who started in life as an uncouth, foul-mouthed boy, but whose invincible resolution enabled him to train his will and afterward become a Christian hero and a great Admiral.

19. Describe Farragut's epoch-making interview with his father.
20. What were his military achievements?
21. What would probably have been his future if he had lacked will?

Lesson Eight

"MANNY" HOLABIRD "whose strength was as the strength of ten because his heart was pure."

22. Name the athletic achievements of Holabird.
23. What characteristics won him the respect and love of others?
24. What would he have missed if he had put off lining up on the mark until later in life?

Lesson Nine

DAVID LIVINGSTONE one of the world's greatest heroes whose broad educational training and invincible spirit enabled him to overcome countless difficulties. A man who never fell behind for a moment in the Christian Race.

25. Name some of the subjects that Livingstone mastered as a boy and as a college student?
26. Give an incident where he "stuck it out" when most men would fail.
27. Give a list of his great achievements and describe the end of his earthly race.

Lesson Ten

THOMAS ARNOLD of Rugby, whose spirit of power and of love and of a sound mind exercised a most tremendous influence over the lives of hundreds of boys.

28. Describe the condition of the public schools of England when Dr. Arnold became head master at Rugby.
29. Have you read Tom Brown at Rugby or Tom Brown at Oxford? If so, give your opinion of one or of both of these books.
30. What principles were responsible for Dr. Arnold's influence?

Lesson Eleven

GEORGE W. CHILDS whose optimistic spirit and other good qualities enabled him to rise from poverty to a position as editor and philanthropist.

31. What gave Childs his first great start?
32. What was his ambition, and what effect did it have on his life?
33. How was his Christian character shown in his business?

Lesson Twelve

PETER COOPER whose inventive mind and ability to meet all kinds of emergencies made his life race a unique one and a blessing to many others.

34. Give a brief description of Cooper's boyhood and family surroundings, with any story showing his originality.
35. What was the turning point in his business career?
36. What good things did he accomplish with his money?

Lesson Thirteen

HENRY W. CAMP "the knightly soldier," who on the campus, the field of battle and the course of life fought a brave fight.

37. Describe the most significant incidents of Camp's boyhood.
38. What impressed you most about his college career?
39. What was the best thing in his life as soldier and prisoner?

Lesson Fourteen

HORACE W. ROSE the football player, track athlete and catcher, whose physical prowess was only exceeded by his power to win men for the Master-Runner.

40. Describe Rose's great ambition and how was it gratified?
41. What was one of his finest traits and how could he be recognized in a crowd?
42. What was the secret of his success in winning men?

Lesson Fifteen

U. S. GRANT the man with a great "weight," who laid it aside and became a great soldier and the President of the United States.

43. Describe the early life of Grant.
44. Describe the great handicap that Grant ran under and tell how he overcame.
45. Give illustrations that prove Grant's greatness.

Lesson Sixteen

DWIGHT L. MOODY a great powerful spiritual athlete, whose devotion to the Runner's Guide Book

and loyalty to the Master-Runner made him one of the world's greatest soul winners.

46. Describe the early life of Moody, his business career and first effective work as an enlister of other runners.
47. Name three reasons why Moody had such a hold on the hearts and minds of men from the cab-driver to the college student.
48. Name three of the most important and far-reaching achievements of Moody's life.

Lesson Seventeen

GEORGE W. HINCKLEY a most lovable man, who never grew old, and whose remarkable success has been due to his intimate relationship with his Counselor, the Master-Runner.

49. Describe the early history of Good-Will Farm, explain its source of income and write out the verse in the Bible connected with Mr. Hinckley's work.
50. What impresses you most in regard to Mr. Hinckley's life?
51. Name some practical ways in which we can have a partnership in this special work at Hinckley, Maine.

Lesson Eighteen

HARRY MacINNES a whole-souled cheerful and nervy runner, who fortunately obeyed the command to "Go" early in life and thus had the opportunity to make good before he was transferred to the Heavenly Course.

52. Give one or two incidents of MacInnes' Life on board ships.
53. What influenced him in college and what was the effect?
54. What was a very important characteristic in his life and what was his nickname?

Lesson Nineteen

CYRUS W. FIELD whose contagious enthusiasm enabled him to inspire others, overcome seemingly insurmountable difficulties and confer a boon on humanity.

55. How did Field come to retire from business so early in life?
56. What difficulties stood in the way of his great ambition?
57. How does the Atlantic Cable help advance the Kingdom of God?

Lesson Twenty

HENRY C. TRUMBULL whose fifty years' experience on the Christian course was full of the richest kind of compensation and whose remarkable success as a personal enlister of other runners is now influencing many to do the kind of work he did.

58. How was Trumbull himself induced to enter "The Race"?
59. What was one of his fundamental track rules?
60. Summarize his great life records.

Lesson Twenty-one

ABRAHAM LINCOLN who placed character and country above comfort and class distinction. His absolute self-abnegation and sacrifice places him on the forefront of the list of the world's famous Christian runners.

61. Describe Lincoln's early life and struggles.
62. What were the characteristics he manifested as President?
63. What is the finest thing you ever heard about him?

Lesson Twenty-two

MARSHALL NEWELL a college athlete of note, whose high ideals of honor have linked his name with all that is clean and wholesome in college sport.

64. Describe Newell's early school and college life.
65. What was there about his character that won the love and admiration of other virile college men?
66. Describe his life after leaving college.

Lesson Twenty-three

SIR GEORGE WILLIAMS the founder of the Young Men's Christian Association, who had a vision of the possibilities wrapped up in the lives of men who would agree to unite their efforts for the extension of the kingdom of Christ.

67. Describe the conditions surrounding the early business life of George Williams.
68. To what extent did Williams imagine the wonderful future ahead of the organization that he started?
69. What was one of the secrets of Williams' influence over men?

Lesson Twenty-four

GEORGE MULLER a man of prayer, who wielded the tremendous forces of the prayer kingdom in such a manner as to accomplish untold good.

70. Describe Muller's early life and tell what made a decided change in his habits.
71. Give some of the details of Muller's unusual method of living.
72. Describe some of the final results of Muller's life.